THE HONEY-COMBE OF Free Justification by Christ alone.

Collected out of the meere Authorities of Scripture, and common and unanimous consent of the faithfull Interpreters and Dispensers of Gods mysteries upon the same, especially as they expresse the excellency of Free Justification:

Preached and delivered by JOHN EATON, Master of Arts, sometime Student in Trinitie Colledge in Oxford, and fifteen yeeres Minister and Preacher at Wickham-market in SUFFOLKE.

Dr. *Luther* in Galath. 2. 11.

Paul *reproving* Peter *in the face of the Congregation, hath here no trifling matter in hand, but the chiefest Article of all Christian Doctrine; the Majestie and Utilitie whereof, who so rightly esteemeth, to him all other things shall seeme but vile, and nothing worth: For what is* Peter? *what is* Paul? *what is an Angell from heaven? what are all creatures to the Article of Free Justification? which if we know, then are we in the cleer light: But if we be ignorant thereof, then are we in most miserable darknes.*

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A briefe Advertiſement *To the Reader.*

Chriſtian Reader,

THe faithfull Author hereof had intended, (as thou maiſt perceive by the enſuing Preface) to have added the Quotations, more exactly, and more at large, of thoſe Authors, which are made uſe of in the enſuing Treatiſe: but it is come to paſſe, by his departure out of this life unto the Lord, that that matter is not finiſhed. Notwithſtanding moſt Quotations are ſet down, though not in ſo large a manner as was intended. Yet for a more full ſupply of that defect, I intreat thee, Chriſtian Reader, to take notice of theſe two things: Firſt, that it falls out often in the following Book, that one and the ſame paſſage of an Authour is ſeverall times alleadged, upon divers occaſions; yet it may bee, the Authors name, and the place of his works, out of which it is taken, not quoted above once: In which caſe

by an eaſie obſervation, that which is expreſſed in one place may bee ſupplied unto all the reſt. Secondly, oftentimes the name of an Authour is ſet downe, but not the particular place, out of which the ſentence is cited. In which caſe ordinarily thou maiſt have recourſe to that Authour named, in his Notes or Commentaries upon the place of Scripture immediately before urged: or if the Authours name be not ſet down, yet maiſt thou uſually finde him among thoſe collected by Marlorat. *But that which fully recompenſeth all defect, is, that the Texts of Scripture (which only is able to make wiſe unto ſalvation,* 2 Tim.3.15.) *are carefully, and conſiderately alleadged: For* if we receive the witneſſe of man, the witneſſe of God is greater, 1 Joh. 5.9. *And indeed, the Teſtimonies of the Learned are not therefore urged, that our Faith ſhould bee built upon them, which were Idolatrie in a high degree, even a giving of the moſt ſpirituall worſhip of God, to wit, Faith unto the Creature; and not to believe God upon his own word, without the atteſtation of falſe, and ſinfull man. But they are alleadged that they may bee helps to evidence, and apply unto us the word of God, in the evidence whereof alone, made to appeare unto us, by what helps ſoever, wee are to reſt: And to ſtop the mouths of thoſe who caſt an imputation of ſingularity upon the truth of God; whereby many are deterred even from the examination of it. But unto thee (Chriſtian Reader) concerning this following diſcourſe, I have two, as it ſeemes to mee, very reaſonable requeſts. Firſt, that thou wouldſt paſſe no*

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cenſure upon the Book or Author, 'till thou haſt fully and carefully examined it, by that un-erring Rule of Gods Word; whereby thou canſt not bee deceived, leſt thou fall into the number of thoſe that ſpeak evill of thoſe things which they know not, Jude 10. *Secondly, that after thou haſt done ſo, thou wouldſt not ſuffer thy ſelfe to bee ſwayed from judging according to that Rule, by any reſpect whatſoever; and to that purpoſe, that thou wouldſt take for thine example, the Lord Ieſus, of whom it was propheſied, That* hee ſhould not judge after the ſight of the eyes, neither reprove after the hearing of the eares, *that is following ſenſe, reaſon, or any other corrupt humane principles of judging, But* that with righteouſneſſe he ſhould judge the poore, and reprove with equitie, Eſay 11.3. 4. *Alwayes conſidering how dreadfull a thing it is, that the only Rock of Salvation, ſhould bee unto a man a ſtone of ſtumbling, and a Rock of offenſe, whereat hee ſhould ſtumble, and fall, and never riſe up again. As for the Author himſelfe, I had intended to have acquainted thee fully as well with his life, and converſation, as this Book doth with his Faith and Doctrine, whereunto all the opportunities faile at this time: yet I hope (God willing) to doe it hereafter. For indeed his faith, and zeale, and diligence in doing his calling, and his faith, patience, and cheerfulneſſe in ſuffering for the ſame, were ſo exemplarie, that they are worthy to bee ſet forth as a pattern; not only to all Gods People and Miniſters now, but even to all ſucceeding generations. And the Lord grant that by his example, not only all his people may have*

their feet ſhod with the preparation of the Goſpel of peace, Epheſ.6.15. *Even with a readineſſe, both to embrace it themſelves, and to declare it unto others: But eſpecially that the feet of his Miniſters may become beautifull by preaching the Goſpel of Peace, and bringing thoſe glad tidings of good things*, Rom.10.15.

ROB. LANCASTER.

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The Preface to the Reader.

To the Chriſtian Reader, enlightened in ſome meaſure of truth to ſee his loſt eſtate, by the horrible filthineſſe of the leaſt ſinne in the ſight of God; and thereby terrified with the multitude of his manifold ſins, Grace, Mercy, and Peace be multiplied from Ieſus Chriſt our Lord, and only Saviour.

CHriſtian Reader, becauſe the Dead Faith doth goe very farre in the profeſſion of the Goſpel, and is very like the true, lively, juſtifying, and ſaving faith; yea as like the true ſaving faith, both in it ſelfe, and in reſembling all the actions of the true faith, as the ſhadow or image in a looking-glaſſe is like, doth reſemble, and imitate the ſubſtance or party that looketh into the glaſſe; becauſe the dead faith conſiſteth of theſe three parts, greatly reſembling the true ſaving faith. As firſt, ſuch as lie in the ſame may have great knowledge in the whole word and will of God, and may joyne therewith the reading of all the Doctors and Expoſitors in the Church: and alſo may be zealous Preachers of the ſame, as S. *Paul* declares, *Rom.* 2. 17. ſaying, *Behold thou art called a Iew*, that is, one of Gods choſen above all the Nations of the

earth, *and reſteſt in the Law*, that is, ſtayeſt thy ſelfe only upon the doctrine delivered from heaven, *and glorieſt in God*, namely, that he is thy Saviour, and Redeemer, *Pſal.* 78. 35. *and knoweſt his will, and approveſt the things that are excellent, being inſtructed in the Law*, or word or doctrine from heaven: Neither thus haſt thou knowledge for thy ſelfe only, *but alſo art confident, that thou art a guide of the blinde, a light to them that are in darkneſſe*, verſe 19. *an Inſtructer of the fooliſh, a Teacher of the ignorant; having the whole forme of knowledge, and of the truth in the law, or word, &c.* Secondly, ſuch may think that they have a ſtrong faith in all Gods graces through Chriſt, and that they beleeve them as well and as truly, as any can doe: as it is expreſſed *Revel.* 3. 17. ſaying, *Thou ſayeſt, that thou art rich* (namely, in the treaſures and benefits of the Goſpel) *and encreaſed in goods, amd haſt need of nothing; but thou knoweſt not that thou art wretched, and miſerable, and poore, and blinde, and naked.* Thirdly (which is moſt dangerous of all) ſuch as are in this dead faith, may have, not only a kinde of earneſt repentance as King *Saul* had, deſcribed 1 *Sam.* 24. 16, 17. and as King *Ahab* had, *who rent his clothes in great repentance, and put on ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and walked ſo mournfully, that the Lord, the ſearcher of hearts, ſaid: Seeſt thou not how Ahab is humbled before me?* But alſo ſuch may have a great zeale of Gods glory, *Rom.* 10. 2. in devout, holy deſire, and walking (as they are perſwaded) in all Gods holy Commandements, *Rom.* 9. 31, 32. ſo zealouſly mortifying their ſins legally, that concerning the good works, and righteouſneſſe of the good and holy law of God,

God, they may be unreproveable, and unblameable; and yet lie in ſin, death, and in a damnable eſtate, as *Paul* did, *Phil.* 3. 6. And many other Jewes before their converſion out of the dead faith, *Acts* 22. 3. who were devout perſons, *Acts* 13. 50. *Inſtantly ſerving God day and night, Acts* 26. 7. whereby ſuch ſtriving (as it were) who ſhall ſerve and worſhip God the beſt way, by the beſt works, they are diſtracted thereby into divers ſects, errours, ſchiſmes, and diviſions about works. And yet, notwithſtanding all this great knowledge and zeale, whilſt they lie ſleeping in this dead faith; in which ſpirituall ſleep the Lord of *wiſedome Chriſt Ieſus hath foretold and forewarned us, that many, in the laſt dayes of all, ſhall ſlumber and ſleep, Math.* 25. 25. And therefore ſhall theſe laſt dayes be moſt perillous and dangerous times; becauſe men ſhall abound in all cloaked corruptions, *having a forme and ſhew of godlineſſe, but denying the truth and power of the ſame,* 2 *Tim.* 3. 1. to 6. verſe. Theſe, becauſe they have not on the wedding-garment, *Math.* 22. 11, 12. doe not only beare a name, by this dead faith and blinde zeale, that they live, when they are dead, *Revel.* 3. 1. but alſo do give Chriſt hereby but a *Iudas* his kiſſe, ſaying, haile Goſpel, but doe betray it; and ſo doe lie under greater ſinne, wrath and damnation, than if they had never knowne and profeſſed Chriſt at all. And becauſe the only meanes to call theſe people out of this moſt dangerous dead faith, and to rectifie their ſtraggling zeales, is to lay forth the glory of the wedding-garment of Chriſts perfect righteouſneſſe, that only makes us fit Brides for ſo glorious a Bridegroom as Chriſt Jeſus is, *Hoſea* 2. 19. which is put on, only

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by understanding, and a joyfull faith, and right embracing the excellency of *Free Iustification by Christ alone*, *Revel.* 3. 18, 19.

Therefore have I here endeavoured (*pro meo modulo*) to lay forth, in this Treatise, this said excellency of *Free Iustification*. For which, to performe some spark of faithfulnesse herein to Gods Church, our Kings, and to my Countrey, I have suffered *much hurry*; and have, by divers imprisonments, in some measure, *approved my ministry in tumults, and in labours, by ill report and good report*, 2 *Cor.* 6. 4, 5, 8. Because we ought not (gentle Reader) to content our selves (as too many doe) with the bare name of *Free Iustification*, and know it (as they that are in the dead faith doe) with a carnall knowledge only; whereby such doe popishly and blasphemously think and say, that this only saving benefit opens the gate to all wickednesse: neither must we content our selves (as it is *Heb.* 6. 4.) with a meere taste only of this heavenly gift, as it is often called, *Rom.* 5. 15, 19. which bare taste only makes us to lie in the fearfull danger of falling away from it, *Heb.* 6. 4, 5. worse than the Galathians did. But if we have one spark of spirituall life by the Gospel; we, but especially Gods Ministers, must labour (they by preaching, and you by hearing, reading, and meditating upon it) to get a true, lively, and rejoycing knowledge of it; for when it works joy, peace, and content with God in the heart, then hath a man the true and right knowledge of it: And when a man hath a true, and right saving knowledge and faith of it, then it hath brought him into the *Kingdome of heaven*, *Math.* 11. 11, 12. and worketh in his heart peace, and

and great joy in the holy Ghoſt, *Rom.* 5. 1, 2, 3. *Becauſe the Kingdome of heaven is righteouſneſſe, peace, and joy in the holy Ghoſt*, *Rom.* 14. 17, 18. as it is further proved in the Treatiſe following.

Now this joyfull right knowledge is wrought and attained by this meanes, namely, by marking, and often rubbing the memory, and by deeply meditating upon *Gods word of grace*, and teſtimonies of the faithfull Expoſitors, as they expreſſe the *Excellency* of free Juſtification in the truth of faith. For as it is neceſſary that we dive into the knowledge of this benefit, *ut intellectus rapiatur vero*, that our underſtanding may be enlightened and poſſeſſed with this only ſoule-ſaving truth of God; ſo it is neceſſary that we look into the *Excellency* of it; *ut voluntas rapiatur bono*, that our will and affections may be raviſhed and carried after the goodneſſe and excellency of the benefit; this being the right true meanes, both of begetting and encreaſing true faith, and of going with a right foot to the truth of the Goſpel, *Gal.* 2. 14. as it is manifeſt *Rom.* 10. 15, 17. where it is ſaid, *that the feet that bring glad tidings of peace, and glad tidings of good things are both beautifull*, making the comming of the true Preachers of the Goſpel comfortable; and alſo mighty for the working of faith and true prayer, and all good life, and godly converſation. For thus is the whole man converted, by this benefit, unto the aſſured knowledge of his free ſalvation by Jeſus Chriſt. For *ignoti nulla cupido*, of that thing whereof the goodneſſe and excellency is not knowne, there is no deſire. And ſeeing the dead faith is a cold apprehending of Chriſt, and his wonderfull benefits, upon a uſe, and

euſtome of the Countrey; becauſe all the Countrey that we live in, is of that beliefe, as we generally and confuſedly conceive, rather than a ſound underſtanding of the *Excellency* of the ſame; whereof enſueth either a luke-warme careleſſe life, led unthankfully for the ſame, or elſe a breaking forth into a blinde zeale of ſome new ſtrange works and life; by which we may provide (as we think) more ſafely for our ſalvation. Becauſe it is moſt true, which the Apoſtle teſtifieth, that theſe falſe-zealous ones, *whilſt they are ignorant of the righteouſneſſe of God, cannot chooſe but goe about to ſtabliſh their owne righteouſneſſe, and ſo doe not ſubmit themſelves to* reſt contented in *the righteouſneſſe of God*, *Rom.* 10. 2, 3. What other ſalve is there then to cure the cold diſeaſe of this dead faith, and ſelfe-loving zeale, than to lay forth the *Excellency* of free Juſtification, that may enflame the heart ſo with the fiery coales of Gods love towards us, that it may flame forth with a right zeale of keeping within our liſts of obedience, to our Proteſtant godly governours; and within the limits of our vocations, to doe them thankfully and zealouſly to the glorifying of God, and benefiting of our brethren and neighbours, for ſo excellent, and glorious, and full ſufficient a benefit? Yea this is the benefit by which we are new borne againe, and reclaimed from all prophaneneſſe, Sects, Schiſms, and Diviſions whatſoever. Which made S. *Paul* to travell in birth againe, like a loving mother, with the diſtracted and ſeduced Galathians, untill by reducing them to the truth, and purity of *free Iuſtification, defaced Chriſt was formed in them againe*, *Gal.* 4. 19. And yet they profeſſed, that they conſtantly embraced Chriſt,

Chriſt, and held Juſtification by him: but becauſe the falſe brethren had perſwaded them, it was not ſufficient for their ſalvation, except they joyned therewith the obedience and keeping of the Law; thereby they loſt Chriſt, life, and their free ſalvation by him. Which evidently declareth, that then only are people new borne againe truly, and Chriſt is formed truly in them, when for the aſſurance of their ſalvation, they wholly reſt in the joyfull knowledge & full ſufficiency of their free Juſtification; then is Chriſt rightly formed in them. This is the Antidote and preſervative againſt all ſweet, poyſonous doctrines of our works, and vainglorious well-doings: this is the preſervative againſt theſe infectious and contagious times: this is the Ark of *Noah*, that will beare us up above all the floods, and billowes of theſe tempeſtuous dayes of ſundry Sects, Schiſmes, and ſtragling opinions: this is the anchor, whereunto the cable of our faith being firmely faſtened, will make us to ſtand ſtrong againſt all the violent wayes and winds of Satans bluſterous temptations both on the right hand, and on the left. Yea let us know for a certainty, that *free Iuſtification* is the very head, heart, and ſoule of all Chriſtian religion, and true worſhip of God; without the true and joyfull knowledge whereof, our religion is headleſſe, our profeſſion and worſhip is heartleſſe, and our very zealous converſation is a meere corruption of the Goſpel, and rottenneſſe, like a body without a ſoule that ſtinketh before God. Briefly in a word, as the perfect righteouſneſſe of Chriſt is only worthy to be acknowledged for the wedding-garment; becauſe all the righteouſneſſe of our unperfect Sanctification is (as the

Prophet ſaith) *as filthy, menſtruous, ſtained rags, Eſay* 64.6. ſo true faith of *free Iuſtification*, being the having on of this wedding-garment, becauſe it alone doth truly aboliſh all the filthy nakedneſſe of our ſins out of Gods ſight, and it alone doth make us perfectly holy, and ſufficiently righteous in the ſight of God freely, without works: Therefore it alone doth make us fit Brides (as I ſaid before) and is only meet to marry us to ſo glorious a Bridegroome, as is the King of glory, Chriſt Jeſus. Yea though a man doe abound in the riches and honours of this world, having his Barnes full of Corne, and his Coffers full of Coyne, and hee himſelfe being cloathed in purple and fine linnen, doth fare well and deliciouſly every day; yet if he not freely taking by the hand of a thankfull, rejoycing faith, and ſo not putting on this wedding-garment of Chriſts perfect righteouſneſſe (that may make him rich in God) can ſleep one night in his bed in any ſecurity; he is not only the foole in print, mentioned *Luke* 12.20. but alſo *this night may the Devils fetch away his ſoule from him; and then whoſe ſhall theſe things be*, which he hath provided? *In this caſe* (ſaith the Lord of wiſedome) *is every one* (be he rich, or be he poore) *that*, by not putting on, by free Juſtification, the wedding-garment of Chriſts perfect righteouſneſſe, *is not rich in God*, verſ. 21. Oh then let not ſuch an one dare to lay downe his head upon his downe-pillow to ſleep one night in ſafety, nor (as *David* ſaid) ſuffer his eye-lids to ſlumber, untill by taking freely this joyfull benefit, and by putting on this wedding-garment, hee hath attained this heavenly wiſedome, better than his fine gold, by which

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hee may lie downe ſafely, and ſleep ſweetly, *Prov.* 3. 13. to 26.

But I have here laid forth this Excellency of free Juſtification in the words, teſtimonies, and common conſent of the faithfull Expoſitors, and Diſpenſers of Gods myſteries, 1 *Cor.* 4. 1, 2. for three principall Reaſons.

Firſt, becauſe as this myſtery of free Juſtification only and freely ſaveth us; ſo by the rebelliouſneſſe of our blinde and ſinfull natures, and unbeliefe of our hearts, and the exceeding ſubtlety of Satan, it is of all the reſt of the benefits of the Goſpel, which all depend upon this benefit, the moſt difficultly learned, and the moſt hardly beleeved. It being moſt true, that Mr. *Fox* ſaith in his Preface before Dr. *Luther* upon the Galathians, *That Learning cannot reach it, Wiſedome is offended at it, Nature is aſtonied, Devils doe not know it, Men doe perſecute it; And briefly, as there is no way to life ſo eaſie, ſo there is none ſo hard: Eaſie to whom it is given from above; but hard to the carnall ſenſe, not yet inſpired: the ignorance whereof is the cauſe and root of all the Errours, Sects, and Diviſions that are in all Chriſtendome.* Therefore I thought it fit in this caſe to imitate the example not only of learned and ancient *Bede*, (who maketh an expoſition of all the Epiſtles of S. *Paul*, with the meere ſentences, ſayings, and expoſitions of S. *Auguſtine*, collected and gathered together, as the expounded texts and verſes are diſperſed and ſcattered here and there in all S. *Auguſtins* works; and therefore are called *Collectanea Bedæ*:) but rather to imitate S. *Paul* himſelfe; who diſcerning how hardly free Juſtification is rightly underſtood,

ſoundly embracing, contentedly reſted in, and conſtantly retained; as is for ever recorded by the example of the ſoone and dangerous fall of the Galathians, *Gal.* 1. 6. doth therefore in writing to the Galathians, come forth not ſingly by himſelfe alone; but (as it were) guarded with the aſſociation, company, and conſent of all his beleeving and faithfull brethren, ſaying thus: *And all the Brethren with me, Gal.* 1. 2. Upon which words Dr. *Luthers* expoſition is very remarkable, ſaying thus: *Quaſi dicat Paulus*, as if *Paul* ſhould ſay, leſt I ſhould be alone, *I adde moreover and beſides my ſelfe, all the Brethren which write this Epiſtle, as well as I, and beare witneſſe with me, that my doctrine is good and godly.* Therefore leſt we ſhould ſeeme, or they might ſay, that I only ſet my ſelfe proudly againſt them, I have my Brethren with me, all of one minde, as faithfull witneſſes, which think, write, and teach the ſelfe ſame thing that I doe; and I, that only which they doe. For the better diſcerning whereof: firſt I ſet downe the ſweet, powerfull, and forceable Scriptures, as the flowers containing the honey; then I adde the expoſitions, teſtimonies, and conſent of the learned Writers, as the honey it ſelfe; which they, like the laborious *Bees of the Lords garden*, have, by faith, ſucked and gathered out of the ſaid flowers of Scriptures; ſetting the ſentence and ſaying of each Author by it ſelf, as giving to each Bee his own and (as it were) proper *cellulam* of honey: I changing nothing in the ſubſtance of their ſayings, but only the connecting conjunctions, that may moſt fitly conjoyn the coherence of their teſtimonies together. And yet thus is compoſed in one continuall flowing ſpeech,

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this Treatiſe, as one whole and entire *honey-Combe of Free Iuſtification*. For which one benefit, *David* that had good experience of it, and yet ſaw it, but a farre off darkly, *Heb.* 11.13. yet pronounces the word teaching the ſame, to be *ſweeter than honey, and the honey-comb, and more to bee deſired than Gold, yea, than much fine Gold, Pſalm.* 19.10. I have moreover noted in the Margin the name of each Author; and would (but that the Book would grow into a needleſſe bigneſſe) have expreſſed the whole Latine ſentence of ſuch Authors as write in Latine; but yet I have ſet down the beginning of the Latine ſentences in the Margine, or the principall Originall word of chiefeſt Emphaſis in the ſentence, and have noted with figures the places where to finde the ſame, That ſuch as are deſirous to goe to the Originall, may know where to finde theſe ſentences and teſtimonies.

The ſecond reaſon of expreſſing the excellencie of Free Juſtification, in the words and teſtimonies, and common conſent of the Learned Orthodox Writers, is this; That whereas S. *Paul* teſtifieth, that there is but one true ſaving faith, *Epheſ.* 4.5. ſealed by one Baptiſme, that hath alwayes, in all Ages, moſt freely and moſt certainly ſaved all the Elect: Here thou maiſt ſee as in a cleer looking-glaſſe, what that one Faith is, that hath ſo unfallibly in all Ages, ſaved all the people of God; which muſt needs tend to the ſtrengthening of thee in thy moſt holy Faith, *Iud.* 20. ſtrongly and effectually, when thou heareſt them pronouncing with their own mouths, and with conſent, what truth of Faith doth apprehend in this myſticall, maine benefit; plainly ſhewing how *they have believed*

with

with the heart unto righteousnesse, and how *they have confessed the same unto salvation*, *Rom.* 10. 10. And also doth stop the mouthes of the common Adversaries of Faith and free grace; that upon the divers and different measures of Faith in this maine benefit of free grace, in Orthodox and Protestant Writers, of this maine mysterie of the Gospel, *Ephes.* 4. 7. doe object much difference, dissent, and dis-agreement, in this only point of *free salvation*, amongst the said Protestant Writers; and thereby little sweetnesse and excellencie in this glorious free benefit. Who have their vanitie here confuted, and dispelled with the common consent of all the best, Orthodox and Protestant Writers, as, κατὰ τὴν ἀναλογίαν τῆς πίστεως *according to the Analogie and nature of right and pure Faith*, they expresse the excellencie of *Free Iustification*.

The third reason is this, That many being much troubled in minde in these most dangerous dayes; (not knowing which way to turne them among so many minds so diversly distracted about matters of religion, and therefore have some regard to that primarie and principall admonition in this case of the Prophet, *Ierem.* 6. 16. saying, *Stand in the wayes, and inquire for the old way, which is the good way, that you may walk in it, and finde rest for your soules*:) may here see, what that old way, and good way is, even the same, in which old *Enoch*, *Noah*, *Abraham*, *Isaac*, *Iacob*, *Ioseph*, *David*, *Daniel*, and all the faithfull to this present time have walked in, and found rest to their soules; and so is manifest to bee the old way, and only good way that by walking in it, only brings peace and rest unto our soules: *For being justified by faith, we have peace with*

God

God through our Lord Iesus Christ, in this life, *Rom.* 5.1. *And whom he justifieth, them he also glorifieth* in the next life, *Rom.* 8.30. Therefore give me leave (gentle Reader) to exhort thee to be carefull to keep and hold fast this pretious benefit; and not only to keep but also to keep it pure, without the mixing and mingling of works with it, resting wholy upon it only for thy full, free, and perfect salvation; lest thou loose, with the fooliſh *Galathians*, this maine and only meanes of thy *Free Salvation*; and to that end meditate much and often in the excellencie of *Free Iustification*, and ponder theſe ſayings of the learned Writers; and mark their reaſons of true faith grounded upon theſe Scriptures, and believe according as God ſpeaks in theſe eminent Scriptures, *Rom.* 4.18. And decline not from them to the conceits and reaſons of Reaſon. For as meditation (as both the word of God teacheth, and is plentifully teſtified by all experienced Divines) is a moſt profitable religious duty, for the encreaſing of thy moſt holy faith, *Pſal.* 45.10. And as the Spirit of God by *Solomon*, exhorts thee to *acquaint thy ſelfe with the ſentences of the wiſe*: So none are more godly, wiſe for thee unto ſalvation, 2 *Tim.* 3.15. than the true and faithfull Diſpenſers and Stewards of God, writing upon the excellencie of this great myſterie: who are enriched thereunto by the ſpirit of faith, 2 *Cor.* 4.13. and doe ground themſelves upon the pure Word of God expounded by faith, and not corrupted by reaſon: So that he that deſpiſeth theſe teſtimonies, doth runne directly into the ſinne which the ſpirit of God forbiddeth, ſaying, *Deſpiſe not Prophecie*, 1 *Theſ.* 5.20. that is, the Diſpenſers of Gods myſteries,

ſpeaking unto *Edifying*, *to exhortation and comfort*, 1 *Cor.*14.3. *But yet try all things, and keep that which is good.* 1 *Theſ.*5.21. *But whoſoever deſpiſeth theſe, deſpiſeth God and Chriſt*, *Luk.*10.16. Again, no matter of Religion can bee meditated in, more profitably, than this Article of free Juſtification, that only and freely ſaveth us. For thou ſhalt finde that the very reading and meditating upon it, either in this Book or in any other, where thou ſhalt finde the excellencie of it, more powerfully laid open (for I ingenuouſly acknowledge my weakneſſe herein;) This meditation (I ſay) being an effectuall meanes to apprehend it deeper and deeper, and to encreaſe thy knowledge and faith in it (eſpecially, when thou feeleſt thy conſcience pricked and troubled with ſinne) will even breath the ſpirit of God, and life into thy ſoule, as *Paul* teſtifieth, ſaying, *Received you the ſpirit by hearing the Law? Or by hearing of faith, viz.* of free Juſtification *preached? Gal.*3.2. And ſo will be, as it were the ſoule of thy ſoule to revive thee to eternall life: yea, thou ſhalt feele that thy often meditating in this heavenly gift (like *Naamans* ſeventimes waſhing of himſelfe in the River *Iordane*) will aſſure thee clearer and clearer, that all the ſpirituall leproſie of thy ſinnes, is waſhed away cleane out of Gods ſight. By which renewing, as it were thy Baptiſme, thou mayſt be anew ſtrengthened with the ſpirituall inward ſeale of joy and gladneſſe, *Pſ.*51.7,8. Neither let thy unworthineſſe of ſo great a benefit deterre thee from taking it; becauſe it is given thee freely: I ſay freely, that is, God reſpecting no worthineſſe in thee to deſerve it; nor, no unworthineſſe in thee to hinder thy free taking of it:

it: but only pittying thy misery doth give it thee freely to this end, to declare the glory of his *free Grace*, and to heale freely all thine unworthinesse; and to make thee freely worthy of all the other benefits, and blessings of God, both temporall and eternall. Thus (*Christian Reader*) if Christianly passing by all my weaknesses in handling this glorious free benefit; yet if thou shalt here finde that the learned Writers collected have said some thing that may edifie thee in thy most holy faith, then shall I be well content and fully satisfied. Commending thee to God, and to the word of his Grace, which is able to build further, I with all my poor endeavours doe wholly rest,

Thine in true Christian affection,

JOHN EATON.

The Contents of this Treatise according to the order of the Chapters.

Chap. I.

Of the necessity of Free Iustification, and of the right and joyfull knowledge thereof shewne,

1 *Because of Gods extreme hatred of sin,*

2 *Because Iustification is the summe of the Gospel,*

3 *The foundation of the Church both before and since the comming of Christ,*

4 *The strongest Armes against assaults of the Devill.* pag. 2. 3. & infra.

Chap. II.

Of the nature of Free Iustification, as

1 *What it is,* pag. 7

2 *Who are capable of this glorious benefit,* ibid.

3 *How it is wrought upon us,* pag. 20

Three maine things revealed in the word of God con-

concerning ſinne, pag.8. & infra.

A pithie opening of the tenne Commandements, pag.11

A fivefold puniſhment belonging to the leaſt ſin, pag17

That wee are two manner of wayes made righteous. p.22

CHAP. III.

OF the parts of Iuſtification, as

1 *Of the firſt part,* p.24

2 *Of the excellency of this firſt part deſcribed by ſix Emphaticall Scripture phraſes, expreſsing the ſame, where the ſaid Texts are opened and explained.* p.29

CHAP. IIII.

OBjections againſt this firſt part of Iuſtification (eſpecially againſt the fifth emphaticall Scripture phraſe, expreſsing the excellency of this firſt part of free Iuſtification) anſwered, and the faith thereof deſcribed and cleered, pag43

1 *The diſtinction and difference of the Objectors is to bee marked,* ibid.

2 *Their objections from places of Scripture are anſwered, as firſt, Sins we have in us,* 1Ioh.1.8. *and who can ſay his hartes pure? for in many things we ſin all,* Iam.3.2. *Ergo, God who is Almighty, and ſearcheth*

eth the hearts and reines, seeth them in us: Can any thing bee hid out of his sight? pag.47

Secondly, He that made the eye, shall not he see? Psal.94. p.52

3 *God knoweth the sinnes of his justified children, infinitly more perfectly than they themselves doe, as you your selfe confesse,* Ergo, *he seeth them in them; because knowing and seeing are all one in God. All which places are fully discussed and cleered.*

Two reasons shewing how knowing *and* seeing *in God may be said to differ,* p.68

How God knowes the sinnes of his children and of Reprobates. p.71

CHAP. V.

WHerein other Scriptures objected are cleered and answered, as

1 *That all things are open and naked to Gods eyes,* &c. Heb.4.13. p.73

2 *God knoweth our sitting down and rising up, and understandeth all our thoughts,* Psal.139. p.76

3 *Against thee have I sinned and done evill in thy sight,* Psal.51.4. p.80

Paul *complaineth of sinne, and saith, O wretched man that I am, who shall deliver me* &c. Ergo. p.87

5 *If our hearts condemn us, God is greater than our hearts, and knoweth all things,* 1 Ioh: 3.20. p.88

6 *God*

6 *God ſaw ſin in the juſtified Church of Corinth, and puniſhed them for the ſame,* 1 Cor. 11. *And alſo in divers of the Churches of Aſia,* Revel. 2. & 3. Ergo, *the children of God are not made ſo perfectly holy and righteous in the ſight of God, that God ſees no ſinne in them,* p. 92

7 Paul *had remnants of ſin in him, and prayed thrice againſt the ſame, that it might depart from him,* 2 Cor. 12. 7, 8. Ergo, *the children of God are not made by Iuſtification ſo perfectly holy and righteous from all ſpot of ſin in the ſight of God, that God ſees none in them,* p. 84

The maine eſſentiall difference between the Law and the Goſpel, p 83

How the Iuſtification of a Church and of a particular man are different. p. 92

Chap. VI.

Wherein is contained an anſwer to the ſecond rank of objections of ſuch examples of David *and others, as were juſtified perſons; and yet God ſaw and took notice of ſin in them, and corrected & puniſhed ſome of thē for the ſame,* p. 97

A diſtinction between the time of the Law, the time of Ioh. Baptiſt, *and the time of Chriſts death upon the croſſe,* p. 98. & infra.

Two reaſons why ſinnes were not puniſhed in Iohn Baptiſts *time.* p. 104

A

A threefold prerogative of the New Testament, p.110

Chap. VII.

Containing answers to the third rank of objections, expressing certaine Reasons, proving that the justified children of God are not made so perfectly holy and righteous from all spot of sinne in the sight of God, that God sees no sin in them: as,

1 *God doth correct with crosses and afflictions, yea and punish his justified children for sin,* ergo. p.120

Where are discussed two severall sorts of crosses, 1. *Legall,* 2. *Evangelicall,* p.121. & deinceps. *Together with the uses of Evangelicall crosses,* p.127

3 *Scriptures explained,* p.129

Twelve Absurdities arising from the confounding of the aforesaid crosses, p.135

Chap. VIII.

Containing answers to three other objected Reasons, as,

1 *If wee bee made so perfectly holy and righteous from all spot of sinne in the sight of God freely, that God sees no sin in us, what need we to pray daily in the Lords prayer, forgive us our trespasses?* p.147.154

2 *The holy Ghost is God, and it is he only that sheweth us our sinnes,* ergo, *he himselfe must needs see*

see our sinnes in us, p.158

3 *The Lord by his spirit doth daily mortifie our sins in us,* Rom. 8. *But he seeth those sins in us which he doth mortifie,* ergo, *Free Justification doth not make us so perfectly holy and righteous from all spot of sin in Gods sight, that he seeth no sin in us,* p.163

Three severall offices of the Trinity, shewn forth in our Iustification, p.153

Mortification of sin distinguisht, p.169

The foundation of Eremites, Anchorites and Nunneries, p.172

CHAP. IX.

COntaining an Antidote against doubting, to kindle and work faith in us, and to be a preservative against all objections whatsoever, 1. of the world, 2. the flesh, and 3. the Devill p.174

Where we must mark first, the causes of all doubting, p.175

2 *The remedies against the same, as*

1 *The nature and definition of true Iustifying faith must be marked, described,* Rom. 4. 17. *to* 25. p.176

The description of Abrahams *faith,* ibid.

2 *The second spirituall weapon is, that we are to arme our selves against sense, sight, feeling, and naturall Reason, and how this may be done,* p.180

3 *The third spirituall weapon to overcome all*

doubting is not to forsake our Baptisme, but much and often to meditate upon the foure things, containing the very essence of our Baptisme, p.185

4 The fourth spirituall weapon is, that wee are to fence our selves against the greatest multitude of all sorts round about us, by the dead faith, boldly wrangling against the Ministers of Christ; and how wee may be fenced against the same, p.198

5 The fifth weapon against doubting, is to have often before our eyes the great dignity, and excellency of believing Free Iustification, p.235

6 The last weapon or remedy is to set before our eyes the inconveniencies and evills of doubting: which are eight, p.241

1 To make God a lyar, ibid.

2 To make God forsworn, and our selves Covenant-breakers, ibid.

3 To make God a deceiver, p.242

4 To rob God of the prayse of his Almighty power, ibid.

5 To rob him of the glory of his perfect Iustice, ib.

6 To rob God of the honour of his grace, mercy, and rich bounty, p.220

7 To spoyl Christ of the glory of his Name [Iesus;] and secondly, of the glory of his God-head; and thirdly, of his Kingly, Priestly, Propheticall Offices, p.243

8 Vnthankfully to reject and loose the free-giving graces

graces of God, &c. ibid.
The Christians tryumph against all sinne by true Iustifying Faith, p.250
The difference, between the literall and spirituall knowledge, p.215. & p.224. & 226
Three priviledges of Faith laid open, p.835.

CHAP. X.

DEclaring the second part of Free Iustification, making the true Believer compleatly, sufficiently, and perfectly holy and righteous in the sight of God, p.253
1 Foure reasons shewing how inseparable this second part is from the former part, ibid.
2 What this second part of Free Iustification is, p.257
3 It is opened and explained by the foure causes of it, p.258
The manner of the Iustification of the Elect, p.271
The righteousnesse of Christ making us holy and righteous objectively and passively, illustrated by two lively similitudes, p.274 & infra.
That the forme of Christs perfect righteousnesse doth not only give us the name, but the very being of persons made perfectly righteous, proved by Scriptures, p.293,295,300,303

Chap. XI.

Proving that the true Believer is not only made righteous, but also compleatly, fully, and sufficiently and perfectly righteous in the sight of God freely, p.313

This is proved by foure places of Scripture and by the consent and Reasons of the learned, ibid.

Our righteousnesse exceeds the righteousnesse of the Angels, 320

The naturall, civill, and religious works of Believers, are made perfect in the sight of God, p. 322

How the New Testament surpasseth the Old, p.335

God calleth righteous men Righteousnesse in the Abstract, p. 341

Chap. XII.

Shewing that the justified children of God are so perfectly, and excellently righteous before God, that they are made unutterably glorious in the sight of God, p.343. & p. 354

Whereof the Arke is a lively Type, p.346

Two evident Reasons, declaring the same, p.345

A true and godly looking-glasse to be often used of Christians, p.348

Chap.

Chap. XIII.

Strengthening Faith against naturall reason and unbeliefe, p.361

2 The objections of unbeliefe are two; the first is propounded and answered, ibid.

With foure strong and sufficient Arguments to refell the same, p.375

The second objection with the Particular answers to it, is in p.384

Helps to strengthen our weak Faith, p.385

A threefold Remedie, against our sinnes, to believe, occasioned by the inestimableneſſe of the treasure, p.391

Chap. XIIII.

Of the Vtility and Majestie of Free Iustification, p.401

Declared in six excellent fruits or effects, ib.

1 Illumination fourefold, p.402

For by Iustification men see,

1 The foulneſſe of the least sinne, ibid.

2 The perfection of Gods justice, p.404

3 The true meaning of the tenth Commandement, and so of all the rest, p.405

The treasures and glory of Gods Kingdome, p.406

2 It not only delivereth us from the fivefold punishment

niſhment of ſinne, Chap. 2. But putteth us alſo in poſſeſſion of ſix glorious benefits, p.407
1 *Reconciliation with God,* ibid.
Whereof there be two comfortable fruits,
1 *Protection againſt all evill,* } p.415
2 *Procuration of all good,* }
Heaven opened, and all Creatures leap for joy, p.410
A paradice of Gods loving protection, p.416
Two uſes of our perfect reconciliation, p.420

CHAP. XV.

1 OF *the foure other benefits wrought upon us by Free Iuſtification,* p.423
2 *The giving of the holy Ghoſt,* ibid.
3 *Union into Chriſt,* p.429
Where it is evidently proved that this union is not imaginary, but reall and ſubſtantiall, ibid.
Six ſimilitudes illuſtrating this Union, p.419
4 *Adoption,* p.431
5 *Laſtly, aſſured glorification,* p.445

CHAP. XVI.

OF *the other foure fruits or effects, declaring the Utility and Majeſty of Free Iuſtification,* p.447

1 *Peace*

1 Peace and joy in the conscience, ibid.
2 A good judgement and right discerning of all spirits and doctrines, p.440
3 It rooteth up coveteousnesse and the love of all vaine pomp, p.452
The last and maine point shewing the Utility and Majesty of Iustification is Sanctification, and true Evangelicall repentance, p.457
Ten differences between Iustification and Sanctification, p.459
For Justification worketh
1 True love of God, ibid.
2 Of this love, ariseth true griefe at sinne, and zeale against all sinne, p.460
3 It causeth the true feare of God and cheerfull obedience, p.461
4 True trust and confidence in God, p.443

THere are ſome faults eſcaped in Printing, as Objections *for* Objectors, aboliſh *for* aboliſhing, ſee *for* ſo, poſſible *for* impoſſible, and ſome others; but moſt of them ſo ſmall and literall, that we are confident the judicious Reader will make no ſcruple to paſſe by them.

THE Honey-Combe of Free Iustification by Christ.

Collected out of the meere Authorities of Scripture, and common, and unanimous consent of the faithfull Interpreters and Dispensers of Gods mysteries upon the same, especially as they expresse the excellency of Free Iustification.

CHAP. I.

Of the necessity of the joyfull knowledge of Free Iustification.

BVt now is the Righteousnesse of God made manifest without the Law, having witnesse of the Law and of the Prophets: to wit, the righteousnesse of God, by the faith of Iesus Christ unto all, or in all, and upon all that beleeve, Rom. 3. 21, 22.

Iustitia Dei extra nos & in nobis.

Here he handles the principall and chiefest point of salvation, which is concerning *Christian Righteousnesse,*

Tractat principalem locum, qui est de Iustitia Christi-

Christiana, item de sapientia Christiana, seu de gloria Christi, Luth. in Psal. 130. 459.

neſſe, or concerning *Chriſtian Wiſedome*, or the glory of Chriſt.

Si salutem quærimus quærenda primum justitia eſt, &c. Calv. in Rom. 1. 17. & Marlor ibid.

For if we ſeek at Gods hand for ſalvation, that is for life, we muſt firſt ſeek for *Righteouſneſſe*; by the which being reconciled unto God, we being thus in his favour, doe obtaine life.

Prius juſtos eſſe neceſſe eſt. Calv & Marlor ibid.

For that we may be beloved of God, wee muſt firſt of neceſſity bee *righteous*, ſeeing he hateth unrighteouſneſſe.

Sclater upon the Roman. cap. 1. 17.

For whereas the Goſpel is ſaid to be the power of God unto ſalvation, even therefore, becauſe it reveals the righteouſneſſe of God, we muſt therein mark the neceſſity of righteouſneſſe unto eternall life: ſuch a neceſſary antecedence there is of righteouſneſſe, as that without it there is no hope to bee ſaved; Gods juſtice inclining him to puniſh, his purity to hate all unrighteouſneſſe. For God is of pure eyes and cannot ſee evill, he cannot behold wickedneſſe, but he muſt needs deſtroy the ſinne, or the ſinner, *Habak.* 1. 13.

Habak. 1. 13.

Becauſe God being the ſoveraigne Righteouſneſſe, he muſt needs hate us, whilſt he ſees us in our ſinnes: then ſtandeth it in hand for us to be *made righteous*, before we can be in Gods favour: Yea, I adde further, that it muſt be (with) ſuch a righteouſneſſe, ſo compleatly perfect, as that it may endure the ſtrict cenſure of Gods juſtice, *Galath.* 3, 10.

Calvin Galat. cap. 2. ver. 16. ſermo. 12.

Sclater ibid.

Gal. 3. 10.

Sclater ibid.

Now then the exhortation of our Saviour eaſily followeth, That we ſhould therefore firſt and principally above all things ſeek the Kingdome of God and *his righteouſneſſe*, *Math.* 6. 33. ſuch a righteouſneſſe as may ſtand before God, and endure the triall of his juſtice. There is a remnant of this Principle even in nature, if it bee not too farre degenerate, That it is

righteouſ-

righteousnesse, whereby Gods favour and Kingdome must bee obtained: and therefore the very Gentiles, by the light of nature, have performed some both religious offices towards God, and civill duties to men, as it were to winne and procure Gods favour thereby: But what this righteousnesse is, and how to be found, here nature shewes her blindnesse, and vanisheth away in vaine confidence of selfe-righteousnesse, and civill honesty: of which notwithstanding our Saviour pronounceth that it is utterly unavaileable to Gods kingdome *Mat.* 5. 20. and *Paul* that had as much of it as any counts it but dunge and drosse in comparison, *Philip.* 3. 8, 9.

Phil. 3. 8, 9.

Hæc summa Evangelii, hæc summa est omnium beneficiorum Christi, Calv: Rom. chap. 1. 17. Marlor:

Tractat ergo principalem huic nostræ salutis Iustificationem hîc est, cujus puræ cognitio sola Ecclesiam servat. Luth. in Psal. 130.

Est Sol illuminans Ecclesiam, paradisus seu cœlum gratiæ, Luth. ibid.

E contra, cum hæc &c. simulamittitur Christus, &c. ibid.

Boni igitur Pastoris est &c. Lut. in Psa. 130.

Therefore is Justification the very summe of the Gospel; yea this is the summe of all the benefits of Christ: for with them that are made righteous and reconciled, God is present: he endues them with new light, and with eternall life, he heareth them, hee defendeth them in all their troubles.

Therefore he handles here the principall and chiefest point of our salvation, namely, Justification; the pure knowledge whereof alone saveth the Church; for it is the knowledge of the truth and of life, for which the Gospel is called the power of God unto salvation. Yea, it is the Sunne enlightening the Church; it is the Paradise or rather *heaven of grace.*

On the contrary, when this knowledge of Justification is lost, together with it is lost Christ, and life, and the Church: neither any judgement of doctrines or of spirits is left, but darknesse and blindnesse possesseth all things.

Therefore it is the duty of a good Pastor, that hee suffer not himselfe to be drawne away with any disputations

tations from the daily and continuall handling of this point.

Mr. Fox, Preface before Luther upon the Galathians Sect. 7.

For unleſſe the ſpeciall grace of Chriſt do help, hard t is to fleſh and blood to comprehend this myſticall and joyfull doctrine of Juſtification: ſo ſtrange it is to carnall reaſon, ſo dark to the world, ſo many enimies it hath, that except the ſpirit of God from above doe reveale it; Learning cannot reach it, Wiſdome is offended, Nature is aſtonied, Devils doe not know it, Men doe perſecute it: Briefly, as there is no way to life ſo eaſie, ſo there is none ſo hard: eaſie to whom it is given from above; hard to the carnall ſenſe not yet inſpired: the ignorance whereof is the root of all the errors, ſects, and diviſions in the world.

Omnia genera tentationibus obruuntur animi, Luth. Pſal. 130.

Yea, this point being loſt, mens mindes are overwhelmed with all kindes of temptations.

Hunc igitur principalem locum date operam ut diligenter &c. & firmiter fundatum habeatis, Luth. Pſal. 130. verſe 4

Therefore give all diligence, that you may have this principall point, diligently knowne, and firmely grounded. Neither let any of you bee ſo arrogant, that he ſhould think, that he hath fully attained this divine and heavenly wiſdome: For whilſt Satan, and the world, and our owne reaſon are of any force, wee ſhall never be perfect in this knowledge.

Ego ideo ſæpius eum inculco, Luth. in Pſal. 130.

Yea, I doe therefore ſo much beate upon it, becauſe I know that Satan goeth about nothing more, than that he may take away this knowledge from the ſight and mindes of men: hitherto principally tend all the ſtirres which he raiſeth up both publickly and privately, that men buſying their heads in new diſputations, ſhould forget this article: for Satan feeles the force and power of this article.

Homilie of Iuſtification, 2. part.

For Juſtification, by which of unjuſt we are made juſt before God, is the ſtrong Rock and foundation of Chriſtian Religion.

Upon

Upon this foundation of Gods free promiſe and grace firſt builded the Patriarks, Kings, and Prophets: upon the ſame foundation alſo Chriſt the Lord builded his Church; upon the which foundation the Apoſtles likewiſe builded the Church Apoſtolicall and Catholicall. Acts and Monuments in the hiſtory of *Luther*.

For this doctrine advanceth and ſetteth forth the true glory of Chriſt, and ſuppreſſeth the vain glory of man: this whoſoever denies, is not to be reputed for a Chriſtian man, nor for a ſetter forth of Chriſts glory, but for an Adverſary to Chriſt and his Goſpel. Homilie of Iuſtification, 2 part.

Yea, herein lieth the Touchſtone of all truth and doctrine, as the only principall originall of our ſalvation. Acts and Monuments in the hiſtory of *Luther*.

Yea, this doctrine bringeth with it all good things, as well ghoſtly as bodily; namely forgiveneſſe of ſins, true righteouſneſſe, peace of conſcience, and everlaſting life. Moreover, it bringeth light and ſound judgement of all kinds of doctrine, and trades of life. It approveth and ſtabliſheth civill government, houſhold government, and all kindes of life that are ordayned and appointed of God. It rooteth up all doctrines of error, ſedition, confuſion, and ſuch like: and it putteth away the feare of ſinne and death: and to be ſhort, it diſcovereth all the ſubtle ſleights and works of the Devill, and openeth the benefits and love of God towards us in Chriſt. *Luther* upon the Galathians chap. 1. ver. 6.

And to conclude this point: by the preaching of this doctrine the Devill is overthrown, his kingdome is deſtroyed; the law, ſinne, and death, (wherewith as moſt mighty and invincible tyrants, hee hath brought all mankinde in ſubjection under his dominion) are *Luther* upon the Galathians chap. 1. ver. 1.

wrested out of his hands. Briefly, his prisoners are translated out of the kingdome of darkneſſe, into the kingdome of light and liberty. Should the Devill ſuffer all this? Should not the father of lies employ all his force, and ſubtle policies to darken, to corrupt, and utterly root out this doctrine of ſalvation and everlaſting life? Indeed S. *Paul* complaineth in all his Epiſtles, that even in his dayes the Devill ſhewed himſelfe a cunning work-man in his buſineſſe, by darkening and hindring this doctrine of Juſtification.

Now for uſe, let this ſuffice in this place, to ſtirre up Gods children by theſe and the like reaſons, to *fortifie* their judgements in this maine point of Chriſtian faith. The Article of Juſtification is the very ſumme of the Goſpel; that once corrupted, there can be no ſoundneſſe; that truly and thorowly underſtood, and beleeved, and applied, armes againſt all aſſaults of Satan: and let us be exhorted, as to edifie our ſelves in all other points of our moſt holy faith; ſo ſpecially in this; which who ſo holds not aright, ſurely he holds not the head, nor ever can be ſaved.

Thus we ſee the neceſſity of earneſt teaching, and diligent learning of this doctrine of Juſtification: Let us now proceed to ſhew the nature of it, and what it is.

CHAP.

Chap. II.

Of the nature of Iustification, what it is, who are capable of the same, and how it is wrought upon us.

IUstification is, when we feeling what lost creatures we are in our owne selves, and in all our works and holy walkings by reason of our sins, and sighing up unto Christ for help, are by the power of Gods imputation, so cloathed with the wedding garment of Christs owne perfect righteousnesse, that of unjust we are made just before God: that is, all our sinnes are utterly abolished out of Gods sight, and we are made from all spot of sinne perfectly holy and righteous in the sight of God freely. And this is Gods pardon or forgivenesse (which few understand) great above mans, and glorious, and wonderfull, like God himselfe, *Acts* 13. 38, 39, 40. the joyfull faith whereof sanctifieth us, and makes us to doe the duties of our vocations faithfully, and to walk to the glory of God in the spirituall meaning of all Gods tenne Commandements zealously, *Tit.* 2. 14.

Acts 13. 38, 39, 40.

Tit. 2. 14.

In this description of Free Justification, first are described the persons who they are that are capable of this benefit; namely, such as truly feele what lost creatures they are in themselves, and in all their works: this is all the preparative condition that God requireth on our part to this high and heavenly work; for hereby is a man truly humbled in himselfe, of whom

whom God ſpeaketh, ſaying, *Thus ſaith he that is high and excellent, he that inhabiteth the eternity, whoſe name is the holy one, I dwell with him that is of an humble and contrite ſpirit, to revive the ſpirit of the humble, and to* Eſay 57.15. *give life to them that are of a contrite heart, Eſay* 57.15. For Chriſt came to ſeek and ſave that which was Luke 19.10. loſt, *Luke* 19.10.

Secondly is expreſſed the cauſe of this loſt ſtate, namely their ſinnes; for ſinne only and nothing but ſinne is the cauſe of all our miſery: this is the true plague-ſore of the ſoule; this is the deadly leproſie of hell: of this ſpake *David* when hee ſaid, *There is* Pſal. 38. *no whole part in me by reaſon of my ſinnes, Pſal.* 38.

Thirdly, wee muſt not have only a glymmering knowledge of this by the light of nature, as the Gentiles that had not the word; who living in unrighteouſneſſe, wickedneſſe, covetouſneſſe, maliciouſneſſe, envy, murther, debate, deceit, and ſuch like, did yet know by the light of nature, that they that commit Rom. 1.30. ſuch things are worthy of death, *Rom.* 1.30. But this light of nature muſt by the word (given by the mercy of God to reveale our miſery more fully) bee ſo Pſal. 147. encreaſed, that the terrors of the Almighty doe work in our hearts a true and thorough feeling of our loſt condition: which is brought to paſſe, by marking out of the word of God three maine things revealed in the ſame, concerning ſinne.

Three maine things revealed concerning ſinne.

First, the infinite horribleneſſe of the leaſt ſinne in the ſight of God, there being no ſinne little before God; for God would not in the equity of his juſtice pronounce ſuch infinite puniſhment, as his everlaſting curſe and endleſſe torments upon the leaſt Galat 3.10. ſinne, *Galat.* 3.10. if the leaſt ſinne were not an infi-

nite

nite horrible thing in his sight: and why? because all sinne is the image of the Devill, and spirituall high treason against the highest spirituall Majesty; and so was horrible before the law was given: but after that God himselfe appeared in such fearefull Majesty, and gave a law forbidding the least sinne in such terrible thundering and lightening: now is the least sinne become double horrible; because now the doing of the least sinne is in respect of the law forbidding it in such terrible Majesty: First, a despising of God, appearing in all that Majesty, and a contemning of that high authority of the law-giver, so terribly appearing: yea, the sinner, by his lust and concupiscence against the law doth, as it were, trample under the feet of his affections all that Majesty of God that was manifested in such fearefull thundering and lightening. Is it any marvell then, that God said unto *David, Why hast thou despised me in doing that which is evill in my sight?* 2 *Sam.* 12.9,10. Secondly, hereby sinne is become rebellion against God, as *Daniel* confessed, saying, *We have sinned, and broken thy Commandements, and have rebelled against thee, Dan.* 9.5,6. But how horrible Rebellion is, *Samuel* declareth, saying, *Rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry,* 1 *Sam.* 15.23. And thus the Law entring upon sinne, doth make the fault thereof so greatly to abound, *Rom.* 5.20. that sinne is made out of measure sinnefull by the Commandement so terribly forbidding it, *Rom.* 7.13. so that in sinne these six evills doe concurre: first, a despising and contempt of the majesty of God, forbidding the least sinne in such terrible thundering and lightning: Secondly, a proud stubbornesse against the law, and revealed will of God:

1 Sam.12.9,10.

Dan.9.5,6.

1 Sam.15.23.

Rom.5.20.

Rom.7.13.

1 *Contemptus majestatis Dei.*
2 *Superba contumacia adversus Legem.*

3 Nefanda imaginis Dei conspurcatio & destructio.
4 Imitatio Satanæ hostis Dei improba proditionis & defectionis.
5 Intolerabilis ingratitudo.
6 Imago Satanæ.

Thirdly, an horrible defiling and destroying of the image of God, wherein man was created: Fourthly, an imitation and doing like the Devill the enimy of God, by a wicked treason, and revolting from God. Fiftlily, an untolerable ingratitude, and unthankfulnesse of the creature against the Creator. Sixthly, that which in it selfe is a foule and abhominable thing; that sinne is the very image of the Devill, which for men to beare, that were made to the image of God, nothing can bee more detestable: the least sinne for the horribleneſſe of it, though it be but in thought only, defiling us and all our good works and holy walking, and making them in the sight of God *like a menstruous cloath*, *Mark.* 7.23. *Esay* 64.6. now if our good works be by sinne so loathsome, how horrible then are our evill works? have we not just cause to cry out every one of us, and say with *David*, *Bee mercifull to my sinnes* (*O Lord*) *for they are great*, *Psal.* 25.11?

Mark 7.23. Esay 64.6.

The second maine thing conceraing sinne.

The second maine thing to work this true feeling of our lost estate is to look into the multitude of our sinnes, which we daily commit in thought, word, and deed, by breaking all Gods tenne Commandements; which wee must know, not only in a grosse confused generality, but take notice of particulars in each Commandement, wherein we have offended; both in leaving undone, that which we should have done, and by doing that which we should not have done: if not in the grosse act, which the world and light of nature condemnes; yet in the spirituall breach, which (as we have heard) is horrible before God. For *the Law is spirituall* (saith S. *Paul*;) And *God is a spirit* (saith Christ) *and must be obeyed and worshipped in spirit, and truth*:

Rom. 7.14. Ioh. 4.24.

truth: and herein we may see our sinnes to be many and innumerable; concerning which, although I referre thee to such Catechismes, as lay open Gods tenne Commandements at large, for the fuller sight hereof; yet to sharpen thy stomack unto Free Iustification, and because the Paschall Lambe must bee eaten with sowre herbs, give me leave to give thee a glimse of this pure glasse of the Law, that thou maist see some few spots of thy foule leprosie, in the spirituall breach of all Gods Commandements.

As in the first Commandement, namely, *Thou shalt have no strange gods before me*, containing the inward worship of God: though herein differing somewhat from the Gentiles, thou confesse but one God, which also the Devils doe; yet look how many profits and pleasures doe steale away thy love, feare, trust and obedience from God, to the committing of sinne, so many idols (in this lost state) hast thou in the sight of God: yea, look how many sinnes thou dost commit in thought, word, and deed in a day, so much thou corruptest in thee the pure inward worship of God, and so many idols art thou guilty of, and so many strange Gods hast thou in the sight of God. 1

A plain opening of the 10 Commandements.

Secondly, in the second Commandement, containing the outward worship of God; although peradventure thou makest not grosly to thy selfe *any graven Image* of God the father, nor *any Picture* of Christ, as the Papists doe; yet look how often, and how many allurements have enticed thee to neglect either the preaching or the zealous hearing of the word being offered either *in season* or *out of season*; look how often thou hast neglected to bow thy knees in solemne prayer to God, three times a day with *Daniel*, *David*, 2

and *Peter*, for the holy Ghoſt to be given thee: look how often thou haſt neglected to conferre (as the prudent *Sergius Paulus* did) with the faithfull miniſter, and with other faithfull children of God, to be reſolved of ſuch doubts of the aſſurance of thy Juſtification and ſalvation, as may ariſe in thy minde: look how often thou haſt neglected either the adminiſtring or receiving of the holy Sacraments; ſo many Images art thou guilty of, that have ſtolne away thy heart from the zealous performance of the pure outward worſhip of God.

3 Thirdly, in the third Commandement; although peradventure thou art not guilty of groſſe blaſpheming of God, yet look what zeale thou wanteſt in life, for the threefold works of God upon thee, as namely of Creation, Redemption, and continuall preſervation; look how often in word thou haſt ſworne by thy faith and troth, by the fire, by the light, by bread, or any other creature of God; ſo often art thou guilty (Chriſt being witneſſe, *Mat.* 5.) of taking Gods name in vaine; look how often thou haſt raſhly taken up and uſed the titles of God, as *Lord*, and *Ieſus*, and *Chriſt*, who is God bleſſed for ever, &c. look how often thou haſt unreverently uſed the properties of God, as his *grace* to practiſe vanity, his *mercy* to ſinne, his *judgements* to curſing, and haſt abuſed his *providence* in crying out upon luck and fortune, and ſuch like; look how often in the creatures, thou not marking the power of God in making the creatures, his wiſedome in fitting them to thy neceſſities, his goodneſſe in giving them unto thee; but turning them from their right uſe, as the drink to drunkeneſſe, thy tongue to lying, and ſuch like; ſo abuſing them to

Mat. 5. 34, 35, 36.

ſinne

sinne and vanity; so often art thou fouly guilty of taking Gods name in vaine, which God so terribly thunders against.

Fourthly, in the fourth Commandement; although peradventure thou art not guilty in the grosse breach of the holy rest, as in bowling, playing at cards, dicing, stool-ball, and such like; yet look how often thou hast not been wholly taken up (as *Iohn* was) on the Lords day with holy and heavenly meditations; look how often thou hast not consecrated the whole day as glorious to the Lord: and seeing on the Lords day, the Lord rose againe for thy justification, look how often thou hast not profited in the assurance of justification and salvation; look how often thou hast gone to the publick congregation and Church in an holy-day-garment to the eyes of men; but hast neither gone out, nor come home in the holy day-garment of Christs perfect righteousnesse by free justification, so not celebrating with joy, but rather denying the power of his resurrection; look how often thou hast not regarded thy family how they have profited; look how often thou hast not visited the sick, and endeavoured to reconcile jarres, but performing the worship of God upon custome and fashion, hast followed on the Lords day thy worldly thoughts, or spoken a vaine word, so often hast thou been a damnable breaker of the Lords Sabbath. 4

Fifthly, in the fifth Commandement; if such as be superiours doe not instruct the soules of their inferiours in religion, and in the knowledge and benefits of Christ, and cause them not to doe their vocations zealously, for the love and glory of Christ: And look how often inferiours forgetting their inward re- 5

verence, care not to grieve, offend, and displease their superiours; and forgetting their outward reverence of lowly gesture and humble speech, doe use contemptuous gestures, and stubborne words; look how often men envying greater gifts in another, doe not profit by the same; and look how often inferiours obey not Magistrates, parents, and Ministers, cheerfully, speedily, and faithfully, so often are they fouly guilty of dishonouring fathers and mothers.

6 Sixthly, when thou hast not committed the grosse act of murther, thou maist think thy selfe to bee as cleere from murther as the Scribes and Pharises did: but Christ doth convince both them and thee, of murther foure manner of wayes; though thou hast done no bodily hurt unto any; as first, if thou be but angry rashly, that is, for carnall and worldly respects, although thou speakest never a word, but goest away only discontented; yet thou art so true and deep a murtherer in the sight of God, that thou hast pulled that same judgement upon thine owne head, that the Scribes and Pharises allotted and adjudged unto him that did outrightly kill a man. But secondly, if thou say *Raca*, that is, dost expresse thine anger with taunting and reproachfull termes, as, *marry come up, fie you sir, surely you are an hot shot*, and such like; now thou art a murtherer in an higher degree, and hast pulled an heavier judgement of murther upon thine head. But if so farre forgetting meeknesse, gentlenesse, and patience, the very heart of this Commandement, thou say, *foole*; that is, if thou burst forth in thine anger into open railing, as to say, *Rogue, Rascall, Knave, whore, Drab, Beast*, and such like; now thou art a murtherer in the highest degree of spirituall

Foure wayes guilty of murther, though no bodily hurt be done. Matt. 5. 21, 22, 23, 24.

mall murther, and haſt pulled an high judgement of hell fire upon thy head. Yea further, if thy brother have ought againſt thee, that is, if thou haſt not ſuch ſincere love, ſo that thou haſt given any matter of wrong, and diſcontent, and juſt complaint, not being by labour, money, and counſell helpfull to the needy, thou art guilty of ſuch deep murther in the ſight of God, that till thou beeſt reconciled unto thy brother, God abhorres all thy ſacrifices, ſervice, prayers, and worſhips. (O Lord) how horrible then in the ſight of God is the groſſe act of killing a man! And thus according to this fourefold rule and interpretation of Chriſt, muſt all the reſt of the tenne Commandements be ſpiritually underſtood.

Seventhly, as in the ſeventh Commandement; although thou haſt not peradventure committed the groſſe act of Adultery, yet if thou look with the leaſt motion of luſt upon a woman, or the woman upon the man, and ſo any thought of uncleaneſſe ariſe in thy heart, thou art now a foule Adulterer in the ſight of God: but look how often thou haſt uſed any wanton, or any other obſcene words; now thou art a filthy adulterer in an higher degree in the ſight of God: but look how often thou haſt uſed any wanton geſture or action, either in gariſh apparell, or in any other wanton behaviour that may allure and ſtirre up luſt; now thou art a filthy adulterer in the higheſt degree of ſpirituall adultery: how horrible then is the practiſing of the groſſe act in the ſight of God? 7

Eighthly, ſo likewiſe in the eighth Commandement; although peradventure thou art not guilty of breaking into a mans houſe, and ſtealing of his goods, nor of robbing by the high-way ſide; yet if thou haſt a 8

covetous

covetous heart, greedy after gaine, look how often in the works of thy vocation thou haſt had more reſpect to thine owne advantage, than to thy neighbours profit; look how often thou haſt uſed the leaſt oppreſſion or extortion; look how often thou haſt not been liberall according to thy ability, and free-handed to the poore; look how often thou haſt uſed any deceitfull words, or fraudulent deeds to over-reach thy neighbour in buying or ſelling, or to the leſſening of his goods any other way, to the worth of a pinne: ſo often art thou guilty of ſtealing, and haſt played the errant theefe in the ſight of God.

9 Ninthly, in the ninth Commandement; although peradventure thou art not guilty of bearing falſe witneſſe, and ſwearing falſly againſt thy neighbour befor a Judge, which is horrible; yet look how often thou haſt not in any matter ſpoken truly, or flattered or diſſembled; look how often thou haſt not tendered, maintained, and graced the virtues, and good name of thy neighbour, as thou wouldſt thine owne; look how often thou haſt miſ-conſtrued and wreſted his words and deeds to a worſer ſenſe and meaning; look how often thou haſt aggravated and inhaunced a weak infirmity in thy neighbour, making it to ſeeme great, and odious to other men; thus beblotting and be-ſlurring the image of God, of righteouſneſſe, and true holineſſe, begun in thy brother, whereby this Commandment is the greateſt touchſtone bewraying an hypocrite; look how often not grieving at thy neighbours diſgrace, thou haſt willingly received an ill report of him, and readily told it out againe unto others; yea look how often thou haſt ſpoken but the truth behinde thy neighbours back to his diſgrace:

ſo

ſo often art thou guilty of bearing falſe witneſſe a-
gainſt thy neighbour in the ſight of God:

Laſtly, in the tenth Commandement; if thou haſt 10
but the leaſt evill motion and thought of failing in
any of the foreſaid duties, either to God or thy neigh-
bour, although thou conſent not to it, but doſt check
and reprove thy ſelfe for it; or if thou doſt any of
theſe good duties with any ſpice of vaine-glory, or
with any other by-reſpect, and not in perfect zeale of
Gods glory and good of thy neighbour; thou art
guilty of luſt and concupiſcence and breach of this
tenth Commandement, which defiles both thee and
all thy good works and holy walkings, and makes them
all like a *menſtruous cloath*, that is, abhominable in the
ſight of God, *Eſay* 64.6. Maiſt thou not in a due ex- Eſay 64.6.
amination of thy conſcience in theſe premiſes, both
of the horribleneſſe of the leaſt ſinne before deſcribed,
and now in the multitude of them, cry out with the
Lepers under the old Law, *I am uncleane, I am unclean?*
maiſt thou not truly cry out, I am a Leper, I am a Le-
per? maiſt thou not juſtly ſay with S. *Paul*, the Law
is ſpirituall, but I am carnall, ſold under ſinne? maiſt
thou not in a feeling of the multitude of thy ſinnes
ſay with *David*, *My ſinnes have taken ſuch hold upon
me, that I am not able to look up: yea they are more in
number than the haires of my head; therefore my heart
hath failed me?* O Lord touch our hearts with the ſight
of our manifold ſinnes.

But adde hereunto the third and laſt maine thing The third and laſt maine thing revealed concerning ſin is the fivefold puniſhment.
revealed in Gods word concerning ſinne, and it will
ſhew thee thy full miſery in this loſt condition;
namely the fivefold puniſhment belonging to the leaſt
ſinne: as

1 First, the everlasting curse of God, saying, *Cursed is every one that continueth not in all things that are written in the book of the Law to doe them*, Gal. 3. 10. In which definitive sentence of God, thou must mark the perfection of his justice against the least sinne; namely, that hee must needs curse the creature that hath the least sinne in his sight; for who knowes not but that if a man could continue in all things (as God created him) he should not have the least sinne in the sight of God, but bee perfectly holy and righteous from all spot of sinne, in the sight of God: but if he have the least sinne in the sight of God, he doth not continue in all things, and so is certainly accursed, or else God should bee changeable and false, seeing *one jot or tittle* of this word *cannot passe away, untill it be fulfilled*, Mat. 5. 18. the reason whereof the Prophet *Hab.* expresseth, saying, *God is of purer eyes than to see sinne*; hee cannot behold wickednesse, but he must needs destroy the sinne, or else the sinner from before him.

Gal. 3. 10.

Math. 5. 18.

Habak. 1. 13.

2 Secondly upon this curse of God follows *hardnesse of heart*: as God denounceth, saying, *So I gave them up to hardnesse of heart, and left them to walk in their owne counsels*. Whereby if thou beest not under this curse thy selfe, thou maist see the greatest multitude round about thee, both of high and low, rich and poore, young and old, to lie under this plague of plagues, even hardnesse of heart; that is, to have by the dead faith no sense and feeling of this their cursed estate, and lost condition, and fearfull misery by sinne; as the Apostle testifieth, saying, *Being past feeling, they commit sinn even with greedinesse*, Ephes. 4. 19. whereby under this hardnesse of heart, they live

Psal. 81. 12.

Eph. 4. 19.

live like *Pharaoh*, but to heap up unto themſelves, as treaſure, *wrath againſt the day of wrath, and of the declaration of Gods juſt judgements*, Rom. 2. 5. Rom. 2. 5.

Thirdly, hereupon all manner of miſeries and afflictions to body, goods, and name are ready to attach and ſeize upon us, to admoniſh us, as they did *Pharaoh*, of this curſed eſtate; as it is expreſſed *Deut.* 28. ſaying, *The Lord ſhall ſend upon thee curſing, trouble, and ſhame. And the Lord will ſmite thee with a conſumption, and with the fever, and with a burning ague, and with fervent heat: yea, hee ſhall ſmite thee with the botch, and with the Emerods, and with the ſcab, and with the itch, that thou canſt not be healed. Yea the Lord will ſmite thee with madneſſe, and with blindeneſſe, and with aſtonying of heart, &c.* verſe 20. to the end of the chapter. 3 Deut. 28. 20.

Fourthly, uncertaine death is ready for the leaſt ſinne to ſtrike us, we knowing neither the time when, nor the place where, nor the manner how, as God ſaith, *Deut.* 28. 66. *Thy life ſhall hang before thee* (as it were upon a twine thred) and *thou ſhalt have juſt cauſe to feare both day and night; for thou ſhalt have no aſſurance of thy life.* And againe, *This night ſhall the Devils fetch away thy ſoule: So is every one that* by Juſtification *is not rich in God, Luke* 12. 20, 21. 4 Deut. 28. 66. Luke 12. 20, 21.

Fifthly and laſtly, when death, which is ſo uncertaine, is come, then followes the full execution of the juſtice and wrath of God in hell fire, and everlaſting torments; becauſe we being accurſed by the leaſt ſinne; God ſaith, *Goe yee curſed into everlaſting fire prepared for the Devill and his Angels, Matt.* 25. 41. *And theſe ſhall goe into everlaſting paines, ver.* 48. O fearefull ſentence! more terrible than was ever any 5 Matth. 25. 41. Verſe 48.

thunder-clap that beat the poore creature all to pieces: may wee not now ſee with feeling horror, what loſt wretches we are by ſinne? is there any to turne us unto for help in this caſe? God is angry with us, all his creatures are ready at his beck to execute judgements upon us: what can we doe then, but only ſigh up to Chriſt for help? who infinitely gratiouſly ſaith, *Come unto me all yee that feele your ſelves weary and heavy laden, and I will eaſe you*: which he doth by no other means but by free Juſtification: the manner whereof how he worketh it upon us to eaſe and refreſh us, is as here followeth.

How Iuſtification is wrought upon us.

This heavie laden conſcience thus ſighing up to Chriſt for help and eaſe, being like the wounded Iſraelites looking up to the brazen ſerpent: firſt God imputeth to ſuch his ſonnes righteouſneſſe, as the holy Ghoſt teſtifieth, ſaying, *Bleſſed is the man to whom God imputeth righteouſneſſe without works*, Rom. 4. 6. But becauſe Gods imputation is an immediate act of God himſelfe, it is not a weak imaginary thing (as the Papiſts blaſphemouſly ſcoffe) like mans imputation: but it is of ſuch a ſtrong and powerfull, reall working, and effectuall operation, that it conveyeth (as the Sunne conveyes his beames into a dark houſe) that perfect righteouſneſſe of Chriſt, to bee (as S. *Paul* ſaith) *in us, and upon us*; ſo powerfully that we thereby are made of unjuſt, juſt before God; but how? not inherently, and actively, but objectively and paſſively, as the dark houſe is made light with the Sunbeames. For the Lord Chriſt (being *Sol juſtitiæ*, the Sunne of righteouſneſſe, *Malac.* 4. 2.) doth in ſuch ſort communicate his righteouſneſſe with us, that after a certaine marvellous manner, he poureth the force

Rom. 4. 6.

Rom. 3. 22.

Calv. *Inſtitut. lib. 3. cap. 11. ſect. 23.*

force thereof into us, ſo much as ſerveth to ſatisfie the juſtice of God.

For ſeeing before the Tribunall ſeat of God, it is eſteemed no righteouſneſſe, except it be the perfect and abſolute obedience of the Law; as Chriſt alone is thus righteous, ſo by conveying his righteouſneſſe upon us, *nos juſtos reddit*, he makes us righteous.

Suam juſtitiam in nos tranſferendo, nos juſtos reddit.

So that as the Brazen Serpent was of ſtrength, through the promiſe of God, to ſtrike health into the wounded and dying beholders, and made them againe ſtrong and healthfull: much more is the body of Chriſt, being the object of our faith, of power to ſtrike righteouſneſſe to our ſoules; and ſo to make us not inherently and actively (as the Papiſts hold) but objectively and paſſively, freely in the ſight of God, and truly, and really juſt and righteous.

Acts and Monuments upon Patr.

For, as by the *diſobedience of one man Adam, many were made ſinners*, before they have done any evill work: *ſo by the obedience of one man Chriſt, are many made freely righteous*, before they have done any good work, *Rom.* 5.19. Becauſe *by his knowledge my righteous ſervant ſhall juſtifie*, that is, make many juſt and righteous: *for hee ſhall beare their iniquities*, *Eſay* 53.11.

Rom. 5. 15.

Eſay 53.11. *Calv.* in Eſay *ibid.*

The Philoſophers gave many goodly precepts of righteouſneſſe; but they could not beſtow that righteouſneſſe upon any: yea the law of God it ſelfe which containeth the perfect rule of righteouſneſſe, yet through our weakneſſe it is unpoſſible that by it we can attaine unto righteouſneſſe: but in the ſchoole of Chriſt men are not only taught righteouſneſſe, but by being juſtified, are in very deed made righteous: For to *juſtifie is, that of unjuſt wee are made juſt before God.*

Philoſophi multa præclara præcepta tradiderunt, &c. Nec ſa. juſti fiunt.

Doctrine of the Church of England in the ſerm. of Iuſtification, part 3.

Sic enim dicit Apostolus, &c. Ex impio facit justum, August.

For so saith the Apostle *Paul*, *He that beleeveth in him that justifieth the ungodly*: what is meant by justifieth the ungodly or wicked? that is, which of a wicked and ungodly man maketh him just: *si justificatur impius, ex impio justus fit*: that is, if a wicked man bee justified, of wicked he is made just and righteous.

Zanch. in Eph. 2. 5.

Loco commu. de Justificat.

Sect. 13, 14, 15, 16, 17, 18, 19, 20.

So that the word, that we are *justified*, is not to be taken only in the judiciall signification; namely, that God only reputeth, accounteth, and pronounceth us just and righteous, and so quitteth us from all guilt and punishment only: in which judiciall signification some doe barely rest: But also it must be taken in the naturall and proper signification, as it is made of *justus* and *fio*; the force whereof is to be seene in other like words, as in *albifico* to make white, *fortifico* to fortifie, or make strong: because so powerfull a thing is the Lords imputation of righteousnesse, that it doth *verè & reipsa facere nos justos*, that is, truly and in very realnesse make us just and righteous: And that also two manner of wayes.

Two manner of wayes made righteous.

1 First, by imputing unto us his Sonnes righteousnesse, he utterly aboliſheth from before himselfe all our sinnes, and freely makes us passively just and righteous; which serveth to make us truly and in very deed perfectly just and righteous in Gods owne eyes: and this is called Justification.

2 And secondly he reneweth us by his spirit unto inherent and active holinesse and righteousnesse; which later is unperfect in this life, and serveth to approve us for righteous to the eyes of men, and is called Sanctification. Thus when God hath both these wayes, *verè & reipsa*, truly and in very deed made us righteous

righteous: then hee repateth, accounteth, and pronounceth, and calleth us righteous, abſolving us thereby from all guilt and puniſhment, which otherwiſe would ſtand neither with his perfect truth, nor power, nor wiſedome, nor juſtice.

Therefore God doth juſtifie no wicked man, but firſt makes him juſt and righteous in and by Chriſt; and then accounteth him ſo. Perf. in Heb. 11. ver. 7.

Becauſe *hee was wounded for our tranſgreſsions, hee was broken for our iniquities, the chaſtiſement of our peace was upon him*, and by making us of unjuſt juſt and righteous before God: thus *by his ſtripes wee are healed*, *Eſay* 53. 5. Eſay 53. 5.

Thus is Chriſt the *Phyſitian* which *healeth all our diſeaſes*: thus is he the *Saviour* which ſaveth his people from all their ſinnes. Doctrine of the Church of England in the ſermon of our miſery, part 2.

Let us all then with one accord burſt out with joyfull voyces, and ſay with the Prophet, *Praiſe the Lord O my ſoule, and all that is within me praiſe his holy name*: praiſe the Lord O my ſoule, and forget not all his benefits, which ſo wonderfully forgiveth all thine iniquities; that of unjuſt making thee freely juſt before God, thus healeth all thine infirmities: for *by his ſtripes we are made whole.*

But how perfectly we are healed, is to be ſeene by the parts of Juſtification following.

CHAP. III.

Of the parts of Iuſtification, and firſt of the firſt part, and excellency thereof.

THe parts of Juſtification are two. The firſt part of free Juſtification is that, whereby we being by the power of Gods imputation ſo cloathed with the wedding garment of Chriſts perfect righteouſneſſe, that of unjuſt we are made juſt before God; have thereby all our ſinnes that we feele daily dwelling in us, ſo (aboue our reaſon, ſenſe, and feeling, that it may be by the faith of Gods power) quite taken away from before God, and ſo utterly aboliſhed out of his ſight, that we have not one ſpot or wrinkle of ſinne, or any ſuch thing in the ſight of God; becauſe the blood of Chriſt doth make us cleane from all ſin: as theſe Scriptures following do abundantly teſtifie.

Ierem 50.20. *In thoſe dayes* (of the Kingdome of Chriſt) *and at that time, ſaith the Lord, the iniquity of Iſrael ſhall bee ſought for, and there ſhall bee none; and the ſinnes of Iudah, and they ſhall not be found:* but how commeth this to paſſe? thus;

Iohn 1.29. *Behold the Lambe of God that taketh away the ſinne of the world.*

Præcipuum Chriſti officium breviter quidem ſed dilucidè exponit, &c. quod ſcilicet peccata mundi tollens, &c. Quicquid eſt injuſtitiæ per Chriſtum tolli.

Here he laies forth briefly, yet plainly, the chiefe office of Chriſt: namely, that by the ſacrifice of his death, taking away the ſinnes of the world, he reconciles men unto God; as if he ſhould ſay, whatſoever unrighteouſneſſe there is that may alienate or eſtrange

men

men from God, by Chriſt it is taken away: this is the ſumme of all beſſings, upon which all the reſt depend: out of this fountaine doe the ſtreames of all good things flow forth upon us. But how doth Chriſt take them away? Objectively and paſſively to us, that is, we being no agents and doers in this buſineſſe, but meere patients: becauſe his righteouſneſſe wherewith he cloathes us, doth as perfectly aboliſh from before God all our ſinnes, as the Sun-beames aboliſh darkneſſe out of a dark houſe: as Chriſt teſtifieth by the Prophet *Eſay*, ſaying, *I, even I have put away thy tranſgreſſions like darkneſſe, and aboliſhed thy ſinnes as a miſt*, *Eſay* 43.25. and 44.22.

Hoc ſummum eſt beneficium, ex quo reliqua pendent.

Obiect.

Anſw.

Eſay 43.25. & 44.22.

For this word *Tollendi* may be expounded two manner of wayes: either that Chriſt hath taken upon himſelfe the burthen wherewith we were oppreſſed, as 1 *Pet.* 2. 24. or elſe, *quod peccata aboleat*, that hee doth cleane put out and aboliſh our ſinnes.

Tollendi verbi biſaniam exponi poteſt, &c.

Vel quod peccata aboleat, Marlor *ibid.*

For Chriſt taking upon him our ſinnes, they could not remaine and abide upon him: what then became of them? they muſt needs vaniſh away, and be utterly aboliſhed and brought to nothing; whereby faith worketh ſo mightily, that he that beleeves that Chriſt hath taken away his ſinnes, is as cleane without ſinne as Chriſt himſelfe.

Luth. ſerm. upon Chriſts Reſurrection.

Oportet ea evaneſcere, ac penitus occidere, ac in nihilum redigi. is inſtar chriſti peccati expers eſt.

And it is no matter, that we feele ſinne and death ſtill in us, as if Chriſt had not taken them away; becauſe God thus ſtabliſheth the faith of his power: and therefore that there may be place for faith, wee feele the contrary; for it is the nature of faith to feele nothing; but letting goe reaſon, ſhutteth her eyes, and openeth her eares to that which is ſpoken by God, and cleaveth to the word ſpoken both living and dying; and

Luth. *ibid.*

Fidei ejus natura eſt, ut nihil ſentiat, ſed miſſa falſa ratione tendat ſolum, &c.

and thus *glorifieth the word of the Lord*, Act. 13.48. which indeed doth the deed. And therefore although the feeling of ſin is left in us, only to the end to drive us to faith, and to make faith the more abound: yet hath Chriſt taken away our ſins from before God and utterly aboliſhed them.

Act. 13. 48. *Etſi peccatorum ſenſus in nobis vel ſus eſt, ideo ſolummodo, ut nos ad fidem adigat, & fidem cumulatiorem reddat, &c.*

For one *Adam* brought one ſinne into the world, but Chriſt being but one, hath *taken away* not only that one; but alſo together with it, hee hath taken away all, that he found added thereunto.

Adam unus, unum peccatum. Iſte vero unus, non ſolum illud unum, ſed cuncta abſtulit. Auguſt.

Where alſo is mention made of the blot or ſtaine, from which wee are made cleane. This blot or ſtaine, the Apoſtle calleth ſin: that is, the breaking and violating of the Law of God; which (as before is ſhewed) of all things is the moſt wofull, moſt foule, and extremely abhominable; wherewith God is horribly angry; and is moſt abhominable, both in the ſight of God, and of the holy Angels.

Hic mentio fit macula à qua purgamur.

This then is the ſtaine or blot, whereof Chriſt by taking away our ſins, doth make us cleane; ſignified, given, ratified and ſealed to the true ſeed of the faithfull by their waſhing in baptiſme.

Heming in 1 Ioh. 1.7.

For this is the efficacy of that purging and cleanſing which is wrought upon us by the blood of Chriſt; and given, ſealed unto us, in our Baptiſme: Namely, that he makes us cleane, not onely from this or that ſpot of ſin, but alſo from all ſpots of all ſins.

Atque hæc eſt macula à qua purgamur, Heming, *ibid.*

That is, whether they be great, or whether they be little, whether they bee many, even all, paſt, preſent, and to come; this Lamb of God taketh away all; *For with one ſacrifice hath Chriſt made perfect for ever all them that are ſanctified*, Heb. 10.14.

Ab omni macula omnium peccatorum. Heming, *ibid.*

Sive magna ſunt, ſive parva, ſive multa; Hic Agnus tollit univerſa. Luth. Perk. &c.

Heb. 10.14.

This is to preach the Goſpel; which, who ſo heareth

Luth. Serm. in Luke 2. ver. 21.

reth and beleeveth; hee truely knowes and acknowledgeth the finger of *Iohn*, and him whom he pointed to, even Chriſt, that Lamb of God, that taketh away the ſinnes of the world.

Yea all ſin, as ſins of commiſſion, and ſins of omiſſion; actuall ſins, and originall ſins; all are done away: For, becauſe originall ſin is worſe and more horrible than any actuall ſin; becauſe it is the ſpring and fountaine of all other ſins: therefore hath God ſo ordained, that no man ſhall come to ſalvation, unleſſe hee bee pure and cleane from this ſinne: and therefore hee gave the 10th Commandement, wherein he forbiddeth this originall ſinne; and wills that wee be as cleane againe, and righteous, as *Adam* was before his fall: but, becauſe we cannot performe this thing; therefore hath he given his own Son for us unto death, that hee might both from this ſin, and from all ſins flowing from this originall ſinne, free us by his blood, and ſo make us cleane. Then hereupon doe ariſe in us good and holy deſires and affections, contrary to the former pravitie and corruption; as namely humilitie, puritie, gentleneſſe, and all other vertues; and then all good works are practiſed, and that alſo with a willing heart. The author and cauſe of all which, is this grace of Juſtification; by which alone this originall ſin is done away, and we made clean and acceptable before God.

Luth. ſerm. of Originall ſin.

Originale peccatum quod fons & origo omnium peccatorum ſit, &c.

Deus ita ordinavit, at nemo ſalutem conſequi, niſi hujus peccati purus ſit, &c.

Which Chriſt actually fulfilled, when bleeding out his blood and life upon the Croſſe, he cryed our, *it is finiſhed, or perfected, Iohn* 19.30.

For the blood of Ieſus Chriſt the Sonne of God doth make us cleane from all ſinne, 1 Iohn 1.7. Thus doth our good Phyſitian Jeſus Chriſt moſt effectually

ΤΕΤΕΛΕΣΤΑΙ.

ΚΑΘΑΡΙΖΕΙ, ἁμαρτ. ἀπὸ πάσης ἁμαρτίας.

ally cleanſe the ſpirituall leaproſie of our ſins; becauſe by his own blood he hath made us cleane from all ſinne.

For that ſaying of S. *Iohn*, that the blood of Chriſt doth make us cleane from all ſin, is to be underſtood, as preventing an obiection; for whereas S. *Iohn* had ſaid, that by receiving the Goſpel, and Word of life, wee have joyfull Fellowſhip with God, *If wee walk in the light, as hee is in the light*; one may obiect and ſay, ſeeing God is the moſt pure light or righteouſnes, with whom is no *darkneſſe of ſinne*, when we have endevoured to walke in the light of righteouſneſſe, and to avoyd the darkneſſe of ſinne, never ſo much; yet ſeeing wee are even conceived in iniquitie, and feel our ſelves even ſinks of ſin, how can any mortall man have any ſuch fellowſhip with ſo pure and cleane a God, as S. *Iohn* writeth? To which hee anſwereth: Your walking in the light is not the cauſe of your Fellowſhip with God; but onely ſhewes that you are in the true light or righteouſneſſe of free Juſtification; wherein the righteouſneſſe of Chriſt doth ſo aboliſh, out of Gods ſight, all the remnants of ſin that daily dwell in you, and all the imperfections of your holy walking, that thus your joyfull Fellowſhip with ſo cleane and pure a God, holds moſt firme and ſure; even becauſe the blood of Chriſt the Sonne of God doth make you perfectly clean from all ſinne.

Obiect.

Anſw.

Auguſt. *Hæc eſt vera pax, &c. purgatis & reconciliatis ſicut maculati & alienati, &c.* Heming, 1 Ioh. 1. 7.

For this is true peace, and firme knitting us with our Creator, in that wee are made cleane, and ſo reconciled againe by the Mediator of life; as wee were made foule, and ſo eſtranged from him by the Mediator of death.

But

But now the excellency of this first part of Justification, which the holy Apostle calls *the deep things of God*, 1 *Cor.* 2.10. which deeply considered, calls us out of the dead faith, and makes us to give our selves wholy to God by faith, and to our neighbour by love, to walk in all Gods Commandements zealously: this excellency (I say) of this first part of free Justification; namely, how truely and utterly our sinnes are abolished out of Gods sight, and how perfectly cleane the blood of Christ doth make us from all sin; the holy Ghost doth expresse it upto us by six principall and most emphaticall phrases or similitudes: wherein first, observing this rule, that the similitudes of the Scriptures must have a truth correspondent to the similitude; and secondly, marking how these six phrases exceed one another in perfectnesse and sweetnesse: we may ascend (as it were) by certaine steps or staires to the full heigth of comfort and joy.

1 Cor. 2. 10.

Six Emphaticall Scripture phrases describing the first part of Iustification.

The first phrase is this; *Look how farre the East is from the west, so farre hath God removed our sins from us*, *Psal.* 103.12.

I Psal. 103 12.

The sence, and summe whereof is this; that having said in the eleventh verse, That look how great and wide the world is from East to West, from Heaven to Earth; so largly is the mercy of God powred out upon the faithfull; lest there should bee any thing to hinder the course of this large mercy; in the twelfe verse, the Prophet addeth that their sinnes are utterly abolished.

Summa est, hanc latèque pro orbis magnitudine effundi misericordiam, Dei super fideles.

Ne quid impediat cursum ejus. Abolet prorsus eorum peccata. Calvin, *Ibid.*

For unlesse our sinnes bee removed away from us, there can bee no place for such large mercy of God to come upon us.

Nisi enim peccata à nobis removerentur, locus divinæ ergà nos misericordiæ esse non posset? Musc. *Ibid.*

The second phrase expressing more fully this perfect abolish-

במצולות ים׃ abolishing of our sins, is this, That *there is no God, like unto our God, that taketh away iniquity, and casteth all our sinnes into the bottome of the Sea*, *Micah.* 7. 18.19.

Mich. 7.19,19.

Proficit in mare veluti talentum plumbi, &c. ut amplius non comparent, Pel. *Ibid.*

The meaning whereof is; That God doth cast all the sins of the faithfull, into the bottome of the Sea, like a talent of lead from our eyes, that from thenceforth they may never appear before God any more.

Deus removet è conspectu ita ut amplius non reducunt in conspectum.

For God doth so remove away the sins of the faithfull out of his sight, that they may never return into his sight any more.

Luth. Serm. in Ioh. 20.

Because Christ himselfe did set upon sin, and did prevaile over it, and with his righteousnesse swallowed it up; and it was enforced to be extinguished of him no lesse, and no otherwise, than a spark of fire cast into the wide Sea. And thus hath God cast all our sins into the bottome of the Sea.

3 The third phrase expressing yet more fully the perfect abolishing of all our sinnes out of Gods sight, is this; That Christ gave himselfe for us, to make us holy: and hath made us cleane, that he might make us to himselfe a glorious Church: How, or wherein glorious? *Answ.* That is, *not having* now at this present time (as the Greek and Latine Participle of the present time doth signifie) *one spot or wrinkle of sinne or any such thing*, *Ephes.* 5. 25, 26, 27.

Καθαρίσας.

Non dicit, non habituram, sed non habentem.

Eph. 5. 25, 26, 26.

For thus teach we; That the Church hath not one spot or wrinkle of sin; but is perfectly righteous by free Justification and Faith only in Christ, which serves to approve her to the eyes of God. Againe, shee is holy in life and conversation; but this latter way is unperfect, and serves to approve her to the eyes of men. And thus doe alledge this place, *Augustine*, *Luther*,

Luther, Zanch. Downham, Willet, Hall, Heming, and many others ſaying thus.

The Church is made cleane; that ſhee may have no ſpot: that head can not have a body but agreeable and ſutable unto himſelfe: ſuch an husband doth not marry a wife but like unto himſelfe; therefore hee ſaith, *That hee might make her to himſelfe a glorious Church, not having* (now) *one ſpot or wrinkle, nor any ſuch thing*: for by her baptiſme her ſins are taken away.

Auguſt. *Mundatur ut non habeat maculam. Non poteſt habere caput illud niſi conſignum corpus, conſignam uxorem: hæc eſt Sponſa Chriſti non habens maculam; per lavacrum enim auferuntur peccata.*

Interna purgatio.

For when a man is baptized, he receiveth this benefit of grace, ſigned and ſealed unto him, as with the very ſeale of God; whereby the inward waſhing and making cleane, which is wrought by the blood of Chriſt is given, ratified, and ſealed to him that is baptized, if afterwards being come to yeeres, his unbeliefe do not ſeclude him from the benefit.

Quare firmiter tenendum, Heming. in 1 Ioh. 1. 7.

Therefore that ſaying of S. *Paul* is to be holden faſt firmely, who teſtifieth; That Chriſt ſo loved his Church that he gave himſelfe for it, to make it holy, and hath made it cleane, by the waſhing of water through the Word, that he might make it to himſelfe a glorious Church, not having ſpot or wrinkle or any ſuch thing; but that it ſhould bee holy and without blame. In this ſaying of S. *Paul*, five things are to bee marked: Firſt, that to Chriſt alone is given the vertue and power of making cleane to Godward, as S. *Iohn* alſo affirmeth ſaying, *the blood of Ieſus Chriſt doth make us clean from all ſin*: for it is he alone that waſheth effectually. Secondly, is expreſſed the waſhing of water, which is the outward ſigne, and ſeale of the inward making cleane. Thirdly, is to bee marked the truth correſpondent, and anſwering to the ſigne; and that is, the

Five things to be marked. *Chriſto ſoli.*

Externum ſymbolum interioris purgationis, Veritas, &c.

Occulta mundatio animæ, ac interna à peccati maculis ablatio.

the myſticall or ſecret making cleane of the ſoule, and the inward waſhing from the ſpots of ſin. Fourthly, is added, *Through the Word*; that it may be marked, that the force and efficacy of baptiſme, is not in the water; but in the Word of promiſe, which is ſignified and ſealed by the waſhing. Fifthly, is to bee noted the Analogie, agreement or likeneſſe of the ſigne with the thing ſignified: The ſigne, is the waſhing with water; the agreement or likeneſſe of the ſigne, with the thing ſignified, is this; That as the water outwardly waſheth the body: ſo the blood of Chriſt, doth inwardly make cleane the ſoule from all the fouleneſſe, uncleaneſſe, and filthineſſe of ſinnes. Thus God ſaid unto *Paul*, *Ariſe and be baptized, and waſh away thy ſins*, *Act.* 22. 12.

Vt ſupra.

So that, this is the efficacy of the purging which is wrought by the blood of Chriſt; namely, that it makes us clean, not only from this or that ſpot of ſin, but even from all ſpots of all ſins.

Vbi nulla ſupereſt macula ibi nihil, &c.

Quod eſt mundiſſimum.

D. *Sutliff. de Purgato. contra Bellarm.*

At toto peccato ſublato. Nulla pars remanet.

D. *Sutliff. ibid.*

Where therefore, there is no ſpot left, there remaines nothing to be purged in Purgatory: For, what is more fooliſh then to goe about to purge and make that cleane, which is moſt cleane already? But God maketh his Church glorious, and doth not leave in her one ſpot, or wrinkle, or any ſuch thing.

But all, or whole ſin being taken away, neither the fault, nor the guilt, that is (as ſome ſpeak) neither the matter, nor the forme of ſin, nor any part thereof remaines. Here let Proteſtants going about to deny this ſee; how they lay not againe the foundation of Purgatory, that theſe men ſo plucked up by the very roots.

The fourth Scripture phraſe expreſſing yet an higher degree

degree of Chriſts utter aboliſhing of all our ſinnes out of Gods ſight, and how perfectly cleane wee are made from all ſin is this; that the blood of Chriſt doth make us from all ſinne in the ſight of God whiter than ſnow: as God ſaith by the Prophet *Eſay*; *Though your ſins were as Crimſon, they ſhall bee made as white as Snow*, *Eſay*, 1. 18. Yea *Davids* faith goes further, and reacheth to that which to mans reaſon is impoſſible: ſaying, *Waſh thou mee, and I ſhall bee whiter then ſnow*: can any thing be whiter than Snow? Yes ſaith *David*, if God take in hand to make me cleane with the blood of the *Meſsiah*, *I ſhall bee whiter than ſnow*, *Pſal.* 51. 7. Eſay 1. 18. Pſal. 51. 7.

But here doth ariſe a Theologicall Queſtion; how wee can bee made in the ſight of God purer and whiter than Snow; when, yet notwithſtanding, the reliques of ſinne doe alwayes cleave unto us? I anſwer; by reaſon of that puritie which wee have of Chriſt in ſpirit, and in faith, and in the Sacraments appointed by him, A Chriſtian is truly ſaid to bee purer and whiter than ſnow; Yea, rather purer than the Sunne, and the Starres; notwithſtanding the ſpots of the ſpirit, and of the fleſh, doe cleave unto them: becauſe they are covered and aboliſhed from before God, with Chriſts cleanneſſe and puritie, which wee attaine by the hearing of the Word, and by Faith. *Sed hic oritur theologica Quæſtio, &c. in* Pſal. 51. 7. *Anſw.*

Say thou not therefore I have ſinned very much; How can I bee healed of this load of ſinne which I feele in mee? Thou canſt not, but thy God can; yea, and can ſo doe it, that hee can cleane put out and aboliſh thy ſin: marke diligently this ſaying; for God doth put out, and aboliſh ſin ſo cleane, that there *Nemini dixeris permultum peccavi, &c.* Chryſoſt. *homil.* 3. *de penitent.*

remaines no print of them. In the healing of the body, it is not ſo; For, when a Phyſitian hath healed a wound, yet a ſcarre remaines; and although hee indeavour to take it away, and aboliſh it a thouſand wayes, yet he cannot doe it: But God, when he puts out ſins, he aboliſheth them ſo cleane, that there remaines no ſcarre, nor any print thereof, but with the healing, hee gives the freſh colour; becauſe hee doth not only put out and extinguiſh the ſinne, and makes it not to bee; yea, and as if it had never been; but alſo ſupplies in place thereof, and puts in righteouſneſſe, and ſo takes it altogether, and ſo cleane away from before himſelfe, that there appeares no ſcarre, nor print, nor ſigne of ſcarre. But let this be proved by the Scriptures, that the faith thereof may abide firme: I will bring in before you wounded men, a people full of boyles and ulcers: and theſe were the Jewes, a people that *from the ſoales of their feet unto the crowne of their heads were full of filth, rottenneſſe and ſoares*; being become like *Sodom* and *Gomorrah*: yet unto theſe ſaith the Lord Chriſt, *Come unto mee*; and that you may know my power, that no ſin can withſtand my might, I will not leave you a ſcarre, or print, or ſigne of ſcarre: for *though your ſinnes were as red as Crimſon, they ſhall bee made as white as ſnow.* What? is here any ſcarre after the colour of making cleane? is here any blackneſſe? is here any ſpot? Thus as you ſee the greatneſſe of the promiſe; ſo alſo you ſee the Majeſtie of the performer; for to God all things are poſſible; of a man uncleane and foule, he can make him before himſelfe, pure and cleane, (yea as *David* confeſſeth) *whiter than ſnow.*

And therefore Chriſts *garments*, which in the Mountaine

Mountaine *ſhined as white as ſnow*, did ſignifie his Church, which hee hath made ſo cleane, from all ſpot of ſinne, that ſhee is *ſupra nivem*, whiter than ſnow.

Auguſt. *Veſtis tanquam nix dealbata, ſignificat Eccleſiam, &c.*

This then is the glory of God in mee, that I being a ſinner in my ſelfe (for what ſhould he remit and aboliſh, if I were not a ſinner?) doe yet notwithſtanding beleeve that heaven and earth ſhall ſooner fall, than that I am not by the blood of Chriſt, from all my ſins in the ſight of God, more pure and *white than* very *ſnow*: if thou beleeveſt not this, thou makeſt God with thy higheſt and horribleſt reproach and blaſphemy, a liar: *Beatus qui intelligit*; Bleſſed is hee that underſtands.

Hæc eſt gloria Dei in me, &c.

Quod peccator in me ipſo exiſtens, &c. credi tamen potius cœlum terramque ruitura, quam me non eſſe per Chriſti ſanguinem ab omnibus peccatis ipſa ui-ve puriorem & candidiorem: Si non credis, facis Deum cum ſumma & horrenda blaſphemia, mendacem, &c. Pomeran. in *Pſal* 51.7.

The fifth Scripture, phraſe expreſſing yet in an higher degree, how truely all our ſinnes are utterly aboliſhed out of Gods ſight; and how perfectly cleane the blood of Chriſt doth make us from all ſinne, is this; That God himſelfe, whoſe eyes are all ſeeing, and ſearching the heart and reines, yet teſtifieth, that hee doth ſee no ſin in his juſtified children; and to the glory of his work wrought in the Brazen-Serpent, wherewith hee had newly healed his people, hee doubleth his ſpeech ſaying; *God ſeeth no iniquity in* Jaacob; *and he ſeeth no tranſgreſſion in Iſraell, Numb.* 23. 21. Which is much more truly verified in exhibiting the true ſubſtance Chriſt Jeſus, whereof the Brazen-Serpent was but the ſhadow; not only *quoad effectum*, in reſpect of the effect of their ſinne, as not to puniſh them for the ſame; but alſo *quoad cauſam*, in reſpect of the cauſe of puniſhment, which is ſin it ſelfe: for if ſin it ſelfe be ſo perfectly aboliſhed out of Gods ſight, as it is expreſſed in the two firſt

Numb. 23. 21.

emphaticall phraſes; if we have *not one ſpot or wrinkle of ſinne* in his ſight, as it is proved in the third phraſe; if the blood of Chriſt hath made us ſo perfectly cleane, that wee are in the ſight of God from all ſin *whiter than ſnow*; and all this, becauſe we are by the wedding garment of Chriſts righteouſneſſe made from all ſpot of ſinne perfectly holy and righteous, in the ſight of God freely: then as a true conſequent, it neceſſarily followes, that this phraſe alſo muſt needs bee true in reſpect of ſin it ſelfe, which is worſe than the puniſhment, *That God ſees no iniquity in his true* Jaacob, *nor hee ſees no tranſgreſſion in his juſtified children:* Which figure of the Brazen Serpent, S. *Paul* ſeeming to allude unto, flatly affirmeth the ſame truth to bee fully verified in the ſubſtance Chriſt, ſaying; *And you that were enimies by your evill works, hath he now reconciled:* but how? or by what meanes? Even *in that body of his fleſh through death*, to the end *to make you ſo holy, that you are without blame and without fault in Gods ſight*, Coloſ. 1.22. Not ſimply, but in the ſight of God; he ſaith not indeed, that any people is with out ſin, & ſo not Iſrael it ſelfe neither, but becauſe their iniquitie is (though myſtically above reaſon, ſence and feeling) yet truely put out from before God, and utterly aboliſhed, ſo *hee ſees no iniquitie in* Jaacob; and ſo *hee ſees no trangreſſion in Iſrael:* the true cauſe, whereof is yet more fully expreſſed by *Zanch.* ſaying, *utpote quæ ſanguine filii Dei ſunt extinctæ*; becauſe their iniquities are extinguiſhed and cleane put out by the blood of the Son of God.

Coloſ. 1.22. *Non ſimpliciter ſed in conſpectu ſuo*, Zanch. ibi. *Non quidem ſine peccato eſt aliquis populus, ſc nec Iſrael: ſed quoniam delicta eſt iniquitas*, Pell. in Numb. ibid.

For in as much as mankinde is utterly marred, and given over to all naughtineſſe; God muſt needs bee a mortall enimy to us, and an adverſary againſt us, till the

Calv. ſerm. in Epheſ. cap. 1.7.

the remembrance of our ſinnes bee buried out of his ſight.

Becauſe God being the fountaine of all juſtice and righteouſneſſe, doth utterly hate and abhorre the evill that he ſeeth in us: Therefore untill ſuch time as our ſinnes be aboliſhed, and clean put out, it is impoſſible for us to hope, that God ſhould either love, or favour us. Calvin, *Ibid.*

Bleſſed therefore are they whoſe ſins are covered; for that which is covered doth not appeare; not becauſe it is not; but becauſe it is covered, for they are ſaid to be covered in reſpect of our ſence, and feeling; becauſe we alwayes feele them in us, as if they were not aboliſhed, but only covered out of Gods ſight: but yet with the wedding garment of Chriſts righteouſneſſe ſo covered, that from before God the blood of Chriſt doth not only cover them, but utterly aboliſh them. Pſal. 32 1, 2. *Quod tegitur non apparet: non quod non eſt, ſed quod contectum eſt*, Marlo. *in Rom. 4 ibid.* *Non remiſis ſolùm, ſed planè deletis*, Luth. ſer. in Matth. 11.

For Gods forgiving, Is his covering; his covering, is a taking of them away; *Iob.* 1.29. his taking them away, is a cleane putting of them out, *Eſay* 43.25. and 44. 22. his putting of them out, is an utter aboliſhing of them from before himſelfe, *Heb.* 9.26. *Sanguis Chriſti peccata noſtra non tantùm operit, ſed etiam coram Deo penitus delet*, Bez. in 1 Pet. 4.8.

For our bearing with one another, is called our covering of a multitude of ſinnes: But before God, the blood of Chriſt alone, doth not only cover them; but alſo utterly aboliſh them.

Becauſe, by Gods forgiveneſſe of ſinnes, all things, which are not pure and cleane, are put out, conſumed, aboliſhed; as a drop of water is conſumed and aboliſhed of the heat of the Sunne (or rather, as the Sunbeames aboliſh darkneſſe, as the Prophet *Eſay* ſaith, *Eſay* 44.22. *Luth.* ſerm. of the ſumme of a Chriſtian life, Tom. 1. 56. 7.

Therefore bleſſed is he, whoſe ſinne is covered, for

Ierom. in Psal. 32.1,2. that which is covered, is not ſeene: that which is not ſeene is not imputed; that which is not imputed, ſhall not bee puniſhed.

Calvin, in Epheſ. Serm. cap. 1.7. Whereupon wee have to marke firſt of all, that we can obtaine no favour at Gods hands, nor be received of him, till our ſins be wiped out, and the remembrance of them clean put away.

Calvin, Ibid. The reaſon whereof is as I ſaid before, that God muſt needs hate ſinne, whereſoever hee ſeeth it.

Calvin, Ibid. But let it ſuffice us, that he receaves us into his favour freely, only becauſe the remembrance of our ſinnes is buried out of his ſight. And againe, let us underſtand, that the ſame can not bee done, but by the death and paſſion of our Lord Jeſus Chriſt: And this is the thing wherein wee muſt wholly reſt.

Luth. in Galath. Cap. 3. ver. 13. Becauſe by Chriſts becomming a curſe upon the Croſſe, by this meanes, the whole world is ſo purged, and made ſo cleane from all ſin that God doth ſee nothing elſe in the whole world of true beleevers, but a meere cleanſing and righteouſneſſe. This is the wedding garment, whereby the Church of Chriſt is from the ſoale of her feet, to the crown of her head ſo adorned, that no ſinne may bee ſeene in her, nor no ſpot of deformitie may appeare: but yet before God, not in the ſight of men. For God ſeeth no ſpot in her, becauſe hee ſeeth nothing in her, but his Sonnes righteouſneſſe, wherewith his Church is cloathed, and whereby ſhee hath ſalvation, life, and glory: for ſeeing ſhee hath put on Chriſt himſelfe, to God-ward by Juſtification; and to man-ward by Sanctification; although ſhee hath ſome ſin in the imperfections of her Sanctification that the Devill ſeeth;

Ornata eſt ab imo pede uſque ad verticem, ut nihil malorum in ea conſpiciatur & nulla macula deformitatis appareat: ſed Coram Deo, &c. Luth. 45. ver. 9. 13.

Brightman, in Revel. 3.4.

and

and every one of us in our consciences doe feele it: but God sees none; for by reason of Christ, with whom shee is cloathed, shee is all faire, without spot or wrinkle: as Christ himselfe testifieth, saying: Behold thou art faire, my love; behold in mine eyes, thus cloathed as thou art, with my righteousnesse, thou art all faire, and there is no spot in thee, *Cant.* 4. 7.

Luth. ibid. Psal. 51. Id Diabolus cernit, sed Deus non videt.

Hall in Cant. Cant. 4. 7.

Whosoever, therefore have not confidence in this one point, that our sins are so taken away by the blood of Christ, that God doth not see our sins in us; without doubt they are damned, as long as they continue to rob the blood of Christ of this honour, and his wedding garment of this glory.

Qui cunque igitur in hoc unum non fidunt, quod per mortem Christi, &c. Peccata sublata sunt, ne peccata nostra videre possit. Proculdubio pereunt, Lutb. Psa. 130. 6

The sixth and last Scripture phrase expressing in the highest degree the almost infinite abolishing of all our sins out of Gods sight, is this: that wee have so perfectly none before him, that hee himselfe testifies, that he doth not so much as *Remember any sin in us.* And this is wonderfull sweet; for if a Father doe forgive his child some great fault, the child indeed is freed from blowes and beating; But if his Father do but Remember it, the very remembrance of the fault breeds some discontent, and sower looks: but then is the peace, and love, and loving countenance of a Father towards his child full and compleat, when hee doth not so much as Remember any fault; So doth God say: *I, even I am he that so utterly abolish and put away thine iniquities, that I will not so much as Remember thy sins, Esay, 43. 25.* Which saying is also true, not only *quoad effectum* (as I said before) in respect of the effect of their sin; as, that he doth not remember them to punish them; but also *quoad causam*, in respect

Esay 43. 25.

of the ſinne it ſelfe; for firſt every one will eaſily grant, that God truly remembers no ſinne in his Sons righteouſneſſe from all eternity: then ſecondly, that we being hereby of unjuſt made juſt, that is, perfectly holy and righteous from all ſpot of ſin in the ſight of God freely in that righteouſneſſe only; now as God looks upon us in this juſtified eſtate, he remembers no ſin in us: not ſimply, but as we are in this new glorious eſtate; becauſe there was never any ſin in it: as ſome King marrying a poore maiden, and having cloathed her in ſumptuous and princely apparell, may be ſaid, now to remember in that ſumptuous attyre no beggary in her any more: And thus doth the Prophet ſay:

In thoſe dayes (*viz.* of Chriſts Kingdome) and at that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, but there ſhall be none: and the ſinnes of Judah, but they ſhall not be found, *Ierem.* 50. 20. Becauſe Chriſt hath put away the ſinnes of the whole world, and hath faſtened them unto the Croſſe, and put them ſo cleane out by himſelfe.

Ierem. 50. 20.

Luth. *in* Galat. *cap.* 1. 4.

That according to *Pauls* Divinity, there is no ſinne, no death, no malediction any more in the Church.

Luth. *in* Galat. 3. 13.

Becauſe Chriſt appeared in the end of the world, εἰς ἀθέτησιν ἁμαρτίας, *ad abolitionem peccati*, that is, to the aboliſhing, evacuating, or utter vaniſhing away of ſinne, *Heb.* 9. 26.

Heb. 9. 26.

And therefore that there is no more ſinne, &c. in the Church, ſince Chriſt now raignes, we daily confeſſe in the Apoſtles Creed, when we ſay, *I beleeve that there is an holy Church*; which is indeed nothing elſe but as if we ſhould ſay, I beleeve that there is no ſinne in.

Luth. *in* Galat. *cap.* 3. 13.

in the Church of God; for they which doe beleeve in Chriſt, are no ſinners, *Rom.* 5.8,9. but are holy and righteous, lords over ſinne and death, and living for ever. But faith only ſeeth this; for we ſay, I beleeve there is an holy Church. But if thou beleeve reaſon, and thine owne eyes, thou wilt judge cleane contrary; for thou ſeeſt many things in the godly which offend thee; thou ſeeſt them ſometimes to fall into ſinne, and to be weak in faith, and to be ſubject unto wrath, envie, and ſuch other evill affections: therefore (ſaiſt thou) the Church is not ſo holy. I deny the conſequence: for if I look upon mine owne perſon, or the perſon of my brother, it ſhall never bee in Gods ſight ſo abſolutely holy: but if I behold Chriſt, who hath ſanctified and made cleane his Church, then it is altogether holy; for he hath taken away the ſinnes of the whole world. Rom. 5.8,9.

And therefore doth S. *Iohn* teſtifie, that *in Chriſt* (that is in his body the Church) *is no ſinne*, 1 *Iohn* 3.5. for here he ſpeaks not of the perſon of Chriſt, but of his whole body: *totum enim Chriſti corpus purum eſſe oportet*: for the whole body of Chriſt muſt needs be pure and cleane. 1 Iohn 3.5. *Non de Chriſti perſona hic agit, ſed de toto corpore*, Mart. Lil. ibid.

So that true Divinity teacheth, that there is no ſin in the Church any more. *Luth. Galath. cap.* 3.13.

Becauſe (as I ſaid before, and doe repeat againe for the better marking) by Chriſts dying upon the Croſſe, he hath purged and made us ſo cleane from all ſinne in the ſight of God, that God doth ſee nothing elſe in the whole world of true beleevers but a meere clenſing and righteouſneſſe.

Now becauſe true divinity teacheth that there is no ſinne in the Chuch any more: hereupon it is that God

God teſtifieth, that hee doth remember our ſinnes no more: ſaying thus:

Behold the dayes come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, not like the covenant that I made with their fathers, when I led them by the hand out of Ægypt: the which my covenant they brake, although I was an husband unto them, ſaith the Lord.

Ierem. 31. 31, 32, 34. Heb. 10. 14. 15, 16, 17.

But this ſhall be the covenant that I will make with them, &c. I will ſo forgive their iniquities, and with one offering make them ſo perfect for ever, that I will remember their ſinnes no more, Ierem. 31. 31, 32, 34. *Hebr.* 10. 14. 15, 16, 17. Hitherto tends the ſaying of the Prophet, that then our ſinnes are (under the new Teſtament) forgiven, when the very remembrance of them is put out from before God.

Huc pertinet locutio Prophetæ, tum remitti peccata cum memoria eorum deletur coram Deo, Calv. in Mic. 7. 19.

For the fathers under the Law had the ſame promiſes of forgiveneſſe of ſinnes which we have, and truſting to the ſame, they called upon God, and did rejoyce in forgiveneſſe and pardon obtained: But here the Prophet brings, as it were, a certaine new matter, and before not heard of, promiſing that under the new Teſtament, with one offering the children of God ſhould be made ſo perfect for ever, *Heb.* 10. 14. that there ſhall be no remembrance of ſinne before God.

Habebant Patres ſub lege eaſdem quas hodie habemus de remiſſione peccatorum promiſſiones &c. Atqui Propheta quaſi novũ quiddam & priùs inauditũ affert: promittit nullam ſub novo fœdere peccatorum fore memoriam.

Now then God doth not ſo much as remember our ſinnes; becauſe now there is one cleanſing made for them all, once making us perfect for ever. Otherwiſe the Prophet ſhould ſay in vaine, or to no purpoſe, that this ſhould be the benefit and glory of the new Teſtament, that God will not ſo much as remember our ſin.

Nunc ergo Deus peccatorum non recordatur. alioqui fruſtra diceretur, &c. Calv. *in* Heb. cap. 10. 18.

For this Chriſt alone hath brought to paſſe, that our iniquities may not ſo much as come in remembrance before God any more.

Hoc enim Chriſtus præſtitit ſolus, ut non veniant amplius in memoriam coram Deo, Calv. Ier. ib.

Nothing

Nothing therefore concernes us more, than that wee doe ſecurely and joyfully aſſure our ſelves that our ſinnes come no more into remembrance before God.

Nihil igitur magis refert, quàm ut ſecure ſtatuere nobis licest, non venire in memoriam, &c. Mal. Ioh. 20. 23.

CHAP. IV.

Objections anſwered, and the juſtifying faith deſcribed and cleered.

NOw before we proceed to the ſecond part of Juſtification, I think it will not be amiſſe to anſwer certaine objections, which the two enimies of free Juſtification, namely, naturall reaſon and unbelieſe, do raiſe up againſt this firſt part of Juſtification: but before wee come to the objections, it is not impertinent to ſay ſomething of the objectors, or perſons making theſe objections; of whom diſcretion wills us to note, that they are of three ſorts.

The diffetent ſorts of objectors are three.

The firſt are Papiſts, who although they grant that we are juſtified by the free grace of God, through the merits of Chriſt, whereby all ſinnes, when a man is juſtified, be pardoned him; yet they can by no meanes brook, that we are made perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely, without any good works, or holy walking wrought by us: this (ſay they) is falſe and hereticall doctrine, and in their deep wiſdome and learning they cry out (as it was objected againſt *Paul*) that this opens the gate to all wickedneſſe, and that then men may

live

live as they liſt; And that the Law of God becomes unprofitable; And that then men may continue in ſin, that this grace of ſo perfect aboliſhing our ſins may abound; with many other ſuch like cavills, which by the Proteſtant Antagoniſts, are fully anſwered, eſpecially by *Calvin*, from the eleventh chapter, to the twentieth of the third book of his Inſtitutions.

Second ſort of objectors.

The ſecond ſort of objectors, are ſuch as being in name Proteſtants, & profeſſing themſelves utter enimies to Papiſts, in that (as they ſay) they will not give the leaſt piece of Juſtification to works and holy walking, and will ſeeme both to themſelves and others to hold Free Juſtification perfectly: And yet, becauſe of their being in the dead faith, they do not underſtand it; and becauſe by conceiving it after a carnall humane witted-faſhion, they feele no ſweetneſſe in it: therefore declining in affection unto the ſtabliſhing of their own righteouſneſſe, they not only nullifie Free Juſtification, and make it as good as nothing; but alſo making the light of nature deſcribed, *Rom.* 2. 14, 15. and naturall reaſon their chiefeſt guide; they weaken the faith of others, by running into the very objections of the Papiſts; and ſhake hands with them in the maine points of ſalvation, with whom they would ſeeme to beat utter variance. And all this (I ſay againe) becauſe they lie in the dead faith, whereby they underſtand not the nature and excellency of Free Juſtification: and yet one ſuch may doe us more harme in weakning our faith than many Papiſts; not only, becauſe they profeſſe with us one and the ſame profeſſion, in letter; and ſo are like homebred flattering enimies; but alſo, becauſe by great literall learning and teaching,

Rom. 2. 14. 15.

ing, they may beare a great name, that they live, when by the dead faith they indeed are *dead*, *Rev.* 3.1. Therefore that theſe objectors do not weaken our faith, wee muſt learne to diſcerne theſe underminers of our faith. But peradventure ſome will ſay, how may wee diſcerne them? I anſwer, by knowing and diligent marking the nature of the *dead faith*, which is this; to hold the very truth after a ſort, as farre as the light of nature, good memorie, and good humane wit can reach; and herein to think themſelves *rich and encreaſed in goods, and have need of nothing*, *Revel.* 3.17. being aſhamed not to hold as all the Countrey of our profeſſion is thought to hold, ſticking faſt to ſuch phraſes of Scripture as ſeeme to agree with their human wit and reaſon: but becauſe ſuch *by hearing, do heare* after a literall maner, *but doe not underſtand; and by ſeeing, doe ſee* after a carnall human-witted faſhion, *but doe not perceive*; *Mat.* 13.13,14. therefore they talk of that which they hold, as men talk of things in their ſleep, and can ſay, *Siboleth*, but not *Shiboleth*: *Iudg.* 12.6. that is, can ſay ſomething; but not make a cleere and perſpicuous confeſſion of the myſteries of Chriſt: but if that bee preſſed upon them, that S. *Paul* calls τὰ βάθη, the deep things of God, 1 *Cor.* 2.10. expreſſed by ſuch phraſes of Scripture as are correſpondent, to the glory and nature of God, and which Chriſt cals *the myſteries* and ſecrets *of the Kingdome of heaven*, *Matth.* 13.11. which is but the excellency and deepneſſe of the things which they themſelves ſeeme to hold; eſpecially being tryed, as *Nicodemus* was, with a new phraſe which they have not heard of; expreſſing but the old matter, which like blind Mill-horſes they daily runne round in, and have daily heard: then with

Revel. 3.1.

The nature of the dead faith.

Revel. 3.17.

Matt. 13.13.14.

Iudg. 12.6.

1 Cor. 2.10.

Matt. 13.11.

Iohn 3.4.

with *Nicodemus* they count it abſurde, and doe judge it very fooliſhneſſe it ſelfe, 1 *Cor.* 2. 14. and cry out, *What new doctrine is this? Mar.* 1. 27. *How can theſe things bee? Ioh.* 3. 9. and then they fall a wrangling with *Nicodemicall* concluſions, and doe not keep neither in word nor deed to that which they hold: but ſpeak like men in a ſpirituall phrenſie flat contraries & contradictories; and then fall to ſophiſticating, raging and calumniating; that is, to a changing and wreſting ones words and meaning; and finally, if at length they bee not renewed and changed with *Nicodemus*, they fall to railing and perſecuting, *Act.* 13. 45, 50. The dead generall calling, or dead faith, and literall knowledge in the ſame, being the death of all the Prophets and Apoſtles that ſpake ſpiritually. And thus by the excellency of Chriſts benefits layed open, the thoughts of many hearts are opened to be very bad, that ſeemed a long time by an appearance of Sanctification to bee very good, *Luke* 2. 34, 35.

1 Cor. 2. 14. Mar. 1. 27. Ioh. 3. 9. Act. 13. 45. 50. Luk. 2. 34. 35.

The third ſort of objectors.

The third ſort of objectors are ſuch, as are not Agents, but meer Patients, that is, doe not make, but take objections; and being troubled with the ſame in minde, and having their faith weakned thereby, doe only deſire to be reſolved of their doubts: now although theſe laſt are to be delt with all in all gentleneſſe; yet the two firſt ſorts ſtanding more obſtinately upon their own conceites, there is little good to be done upon them, except they bee more roughly and roundly dealt withall.

Their objections, ranked in three bands. First, from Scripture. Secondly, Examples.

Let us now therefore come unto their objections; whereof becauſe they would gather an whole army, and doe ranke them into three bands; as firſt Scriptures, and ſecondly Examples, and thirdly Reaſons; let us

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ſet upon ſome of the principalleſt objections, as it were upon the chiefe captaines, and the reſt like raſcally ſouldiers, will ſoone take them to their heeles. Thirdly, Reaſons.

The firſt, whereof is this; what? doe you define Iuſtification to be ſuch a ſtrange and powerfull imputation of Chriſts righteouſneſſe unto us, that of *unjuſt, it makes us juſt before God*, that is, perfectly holy and righteous *from all ſpot of ſinne in the ſight of God freely*? yea and ſo perfectly righteous, that God ſees no ſin in his juſtified children, as your Scriptures and authorities would ſeeme to preſſe, in your fifth emphaticall Scripture phraſe? why, but ſins wee have in us, that is undeniable; for, who can ſay his heart is pure? *And if any man ſay he hath no ſin, he deceives himſelfe, for in many things wee ſinne all*; And therefore ſhall not the Lord, who is omnipotent and omniſcient, and the ſearcher of all hearts and reines, ſhall not he ſee it in them? why, can any thing be hid out of Gods ſight? *It is a madneſſe to think it.* *Obiect.* 1. Iames 3. 2. 1 Ioh. 1. 8. D. *Biſhop* againſt, M. *Perkins*, chap. 4. Sect. 2.

Unto which I anſwer, and grant, that we all have ſin in us, and that *in many things wee ſinne all*; yea, I ſay more, that wee all ſin, not only in many things, (as you ſay) but even in all things, and (which theſe objectors cannot abide) that all our very righteouſneſſe of Sanctification and holy walking, is as a menſtruous cloath, that is, mortall and damnable ſin, if God ſhould behold it out of Juſtification: for this ſinning in all our actions is our miſery before God; and he that deſires not to be delivered of theſe evills in the ſight of God, bewrayes the very ground of his hypocriſie; namely, that he never yet underſtood, much leſſe felt, what an horrible thing the leaſt ſin is in the ſight of God: for this is our ſpirituall *leproſie* before God; this *Anſw.* D. *Biſhop* againſt M. *Perkins*, ibid. ſect. 3.

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is our ſpirituall *Plague-ſoare*, and ſickneſſe to the death of hell-fier: But ſhall any man therefore conclude, that becauſe the juſtified children of God have them, & ſee them and feel them in themſelves, therefore they have them in the ſight of God? and that he ſees them in them, when by making them perfectly holy & righteous from all ſpot of theſe and all other ſins before himſelf, he hath utterly aboliſhed them out of his own ſight: why? is not God able to aboliſh thoſe ſins that we feel daily dwelling in us, out of his own ſight; although he doth not aboliſh them out of our ſight, that wee may here live by the faith of his power? Certainely, this were to have as much faith as an Oxe or an Horſe, for they beleeve but what they ſee and feele; but it is the true nature, "and very eſſence of faith to beleeve "cleane contrary to that which we ſee and feele in our "ſelves, if God hath ſpoken the contrarie: & hath God not only ſpoken the contrary, ſaying to his Church and juſtified children, that indeed, feele, ſee, and complaine of their ſpirituall blackneſſe; *Behold* (notwithſtanding thy ſeeing and feeling) *behold thou art faire my love, behold thou art all faire, and there is no ſpot in thee*: whereby God ſees no iniquity in his true ſpirituall Church, nor he ſees no tranſgreſſion in his true juſtified Iſrael: And hath not only with admiration expreſly ſpoken it; but alſo given the meanes to effect, and bring it to paſſe; namely, that the blood of Jeſus Chriſt his Son doth make us clean, even from that which doth defile us before God, *Mark.* 7. 20. 21. that is, from all ſin it ſelf, 1 *Iohn* 1. 7. And hath he not only ſpoken, and given the powerfull meanes to effect it; but alſo ſworn it, ſaying, *By my ſelfe have I ſworn, that in me, you ſhall have righteouſneſſe and ſtrength, wherby*

The nature of true faith.

Mark. 7. 20. 21. 1 Iohn 1. 7.

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the whole house of Israel shall bee justified: that is, made perfectly holy and righteous *from all spot of sinne in the sight of God freely, and glorie in the Lord*, Esay 45. 23, 24, 25. as indeed, there can bee no greater glorying that we are justified then this, that God sees no sinne in us; by reason that being cloathed with Christs righteousnesse, wee are made thereby perfectly holy and righteous from all spot of sin, in the sight of God freely. And when, not only God the Father hath thus spoken and sworn; but also Christ the Son hath really given himselfe to make us holy, and *hath made us clean, that he might make us to himselfe a glorius Church and people, not having* (now at this present time) as both the Greek, and Latin Participles signifie) *one spot or wrinkle of sinne, or any such thing*; because by his death upon the crosse he hath made us so holy, that wee are without all blame and without all fault in his sight, if we continue rooted and grounded in this faith, *Ephes.* 5. 25, 26, 27. *Coloss.* 1. 22, 23. And hath not only sworn it, and by his Son wrought it, but also sealed the truth and power of the same upon us, by his own seale of Baptisme: and not only so sealed it upon us, but also confirmed the assurance thereof unto us by so many faithfull dispensors of Gods mysteries, as is before shewed, as with a cloud of witnesses: shall wee, notwithstanding all these sayings and doings of God say in the secrets of our hearts, by unbeliefe, hold thy peace, God; hold thy peace Christ; you may say what you will: but I can by a subtle distinction of mine own braine, of taking away out of Gods sight, not the sin, which I see, but the guilt, which thou hast forgotten to speak of, make an evasion from all this, and will beleeve my sence, sight,

Esay 45. 23, 24, 25.

Καθαρίσας.

Μὴ ἔχουσαν.

Ephes. 5. 25, 26, 27.

Coloss. 1. 22, 23.

and feeling rather then you. Is this faith? is not this to make God no God? but to make our reason, sense, and feeling our God? If wee had no sin in us, and if we did see, and feel no sin in us, what place were there left for faith to beleeve these sayings of God, that wee have no sin in the sight of God? but now because wee have sin in us, and do see it, and feele it; therefore should wee so much the rather upon these sayings of God, beleeve the cleane contrary to our sense and feeling, that wee have no sin in the sight of God: this is true faith; and where there is reasoning from sense and feeling, there is not faith. For if *Abraham* had not beleeved, that hee and his wife were fruitfull, and should have children clean contrary to that which they both had, and saw, and felt in themselves; hee being almost an hundred yeeres old, and dead; and his wife both barren in her youth, and in her age past child-bearing; hee had never grown to so mighty a Nation; but he doubted not to beleeve clean contrary to that which he both had, saw, and felt in themselves, and so was strengthned in true faith, and gave glory to God; being fully assured that hee which had promised was also able to do it, how contrary soever it seemed to his present sight, sense, and feeling: so if we could beleeve that God is able above our reason, sense, and feeling by his Sons blood and righteousnesse utterly to abolish out of his own sight all our sins being the work and image of the Devill, which Christ came purposely to destroy; and that he doth make us *whiter than snow*, from them all, so that wee have not now one *spot or wrinkle of sinne*, that defiles us, *nor any such thing*, in the sight of God; and that he is faithfull to doe this, as he hath spoken it, *Eph.* 5.26, 27. contrary

Ephes. 5. 26. 27

to our reaſon, ſenſe and feeling; then have wee true faith; then ſhould wee truly glorifie God, and Chriſt, and find Sanctification and all other bleſſings both ſpirituall and temporall, with a fuller hand then wee doe: Which people doe much faile of, becauſe they marke not, that there is a twofold making of us clean and aboliſhing of our ſinnes made mention of in Gods word, and teſtified in the conſent of the former witneſſes of Iuſtification.

A twofold cleanſing or aboliſhing of ſinne.

First, a myſticall and ſecret aboliſhing of our ſins, wrought only by Chriſt and his righteouſneſſe, in the ſight of God only, mentioned, *Iohn* 1.29. ſaying, *Behold the Lambe of God that taketh away the ſinne of the world*: And 1 *Iohn* 1.7. *The blood of Ieſus Chriſt the Sonne of God doth make us clean from all ſinne*; and in many other ſuch like places of Scripture, which is called *myſticall*, becauſe it is wrought, ſeene, and apprehended above reaſon, ſenſe, and feeling; that is, by faith only, and is the meere and ſole glory of Chriſts Godhead, *Heb.* 1.3.

1 Myſticall. Iohn 1.29. 1 Iohn 1.7.

Heb. 1.3.

Secondly, a groſſe and palpable aboliſhing of our ſinnes, wrought by us, by the help of Gods ſpirit, to our ſenſe and feeling by ſanctification, mentioned by S. *Paul*, 2 *Cor.* 7.1. ſaying, *Let us cleanſe our ſelves from all filthineſſe of the fleſh*: and 1 *Iohn* 3.3. *He that hath this hope doth purifie himſelfe as he is pure*: which later way we ſhall never feele to be perfected in us, untill the life to come, that there may be place for the firſt way, and for faith: for, as I ſaid before, what place were there left for faith, to beleeve that Chriſt hath made us perfectly holy and righteous in the ſight of God freely, if we could ſee and feele our ſelves to be ſo in the ſight of God? But if ſticking only in this

2 Groſſe and palpable.

2 Cor. 7.1.

1 Iohn 3.3.

later, we idlely prattle and talk by the light of nature, of Gods power and preſence, and all-ſeeing and all-ſearching nature, after a Gentileiſh and Heatheniſh manner, to the fruſtrating of his word and promiſes; becauſe wee ſee and feele the contrary: as if God were not able, or cannot aboliſh that ſinne, which we daily feele dwelling in us, out of his owne ſight above our reaſon, ſenſe, and feeling: then we reject faith, diſhonour God, rob him of his power, ſpoile him of his truth, and finde him to be no more our God, than the Gentiles and Heathen did; although they alſo talked goodly and vainegloriouſly of his power and providence, and preſence, and all-ſeeing and all-ſearching nature. For that ſaying of the learned is moſt true, that it is not the light of nature, or reaſon, talking and diſcourſing of the almighty power, providence, and preſence of God that gives him the glory of his Godhead; but it is faith only, placing Gods power, and all-ſeeing nature in the fulfilling of his promiſes, and verifying the truth of them to be in us and upon us, which unto the naturall man and Gentile ſeemes fooliſhneſſe; that makes us to paſſe the Gentiles and Heathens in talking of Gods power, and all ſeeing and all-ſearching nature, and gives him truly the glory of his Godhead: whereas the contrary ſeeming to glorifie him, doth indeed rob him of the glory of his Godhead.

Not the light of nature, but faith only gives God his due glory.

Whereby we may now ſee how unbeleeving Gentileiſh, and Heatheniſh that Papiſticall cavill is, ſaying, Doe we ſee ſins in our ſelves, and doth not God ſee them in us much more? this is abſurd, and makes God blinde, confirming the ſame by *Pſal. 94. Hee that made the eye doth not he ſee?* To which I anſwer, that

Two Scriptures objected.

Pſal. 94. 8, 9, 10.

Anſw.

that if God had not appointed the cloathing us with his Sons righteouſneſſe to be the meanes to aboliſh them out of his owne ſight, but not out of our ſight, ſenſe, and feeling, that we may here live by the faith of Gods power, and not by ſight and feeling; then it were a good, true, and ſtrong objection and argument: but now that God hath appointed the meanes of cloathing us with the wedding-garment of his Sons righteouſneſſe, which is of this nature (as is before teſtified) myſtically to aboliſh all thoſe ſins that we feele daily dwelling in us, out of Gods ſight, as truly as the Sun-beames doe aboliſh darkneſſe out of a dark houſe, *Eſay* 44. 22. and to make us ſo clean, that from all ſpot of ſin we are made perfectly holy and righteous in the ſight of God freely (as ſhall be further manifeſt in the ſecond part of free Juſtification.) Eſay 44. 22.

Now it is firſt an *unbeleeving*, ſecondly a *beaſtly*, and thirdly a *blaſphemous* argument and cavill. First (I ſay) *unbeleeving* and *heathenish*, becauſe no more could be objected and ſaid (in reſpect of ſin it ſelfe, and the being of it in the ſight of God) than if no Redeemer were come that hath died to be *the Lambe of God that hath taken away the ſinne of the world*; than if there were no Jeſus that ſaves his people from their ſinne it ſelfe; than if there were no blood of the Son of God, that of foule creatures doth from ſin it ſelfe, which only defiles us in Gods ſight, *Mark* 7. 22. 23. *makes us clean from all ſinne*, 1 *Iohn* 1. 7. as is before teſtified by all the witneſſes of God. Yea then, if for the aboliſhing of our ſins out of Gods ſight, and for the making of us *reipſa*, in very deed perfectly holy and righteous from all ſpot of ſin in the ſight of God freely; the name of Chriſt had never been ſo much This cavill is 1 Vnbeleeving. Mark 7. 22, 23. 1 Iohn 1. 7.

as once heard of, or as if not being riſen againe, he lay ſtill with the two theeves buried in his grave; I ſpeak not concerning the guilt and the puniſhment; but I ſay, in reſpect of making us pure, and cleane in the ſight of God, from all ſpot of ſin it ſelfe, which being the image of the Devill, is worſe than the guilt and the puniſhment: ſeeing alſo that to be made clean from all ſpot of ſin in the ſight of God, and yet to have one ſpot of ſin in the ſight of God, are ἀντίθετα, flat contraries and contradictories that utterly overthrow and marre one another.

2 Beaſtly. Secondly this cavill is *beaſtly*, not only becauſe it follows meerly preſent ſenſe, and feeling like a beaſt, but alſo becauſe it ſpeaks contrary to ſanctified reaſon; for is God blinde, becauſe he ſees his Sun-beams aboliſh darkneſſe out of a dark houſe? wherefore did he Gen. 1. 4. make his Sun-beams, *Gen.* 1. not to ſee darkneſſe aboliſhed in the world, where he hath ſet his Sun-beams to reigne? ſo if the wedding-garment of Chriſts righteouſneſſe, wherewith we are cloathed, hath above our reaſon, ſenſe, and feeling aboliſhed (as the Prophet *Eſay* ſaith) all our ſins out of his owne ſight as darkneſſe, and made us perfectly holy and righteous from all ſpot of ſin in the ſight of God freely; is God blinde, becauſe he ſees his Sons wedding-garment aboliſhing our ſins, and making us that were darkneſſe, all light in his ſight? is not this contrary to ſpirituall ſanctified reaſon? except we will ſay, that the wedding-garment of Chriſts righteouſneſſe is not able to aboliſh the ſpirituall darkneſſe of our ſins, above our reaſon, ſenſe, and feeling, out of Gods ſight, as perfectly as the Sun-beames doe aboliſh the bodily darkneſſe out of a dark houſe; And that (as will bee further

further ſhewed in the ſecond part of free Juſtification) would be true blaſphemy indeed.

Againe, ſuppoſe a poore man is growen not only very poore, but alſo in very great debt, and being by reaſon of his poverty not able to pay it, is caſt into priſon; but being in this extreme poverty, a rich brother of his dies, who being very rich, hath bequeathed unto his poore brother thouſand thouſands; who entring upon the ſame, taketh poſſeſſion thereof: and when by it all his debts are payed, and he being delivered, of poore is made very rich, in apparell, money, goods, and lands with his brothers riches: is God now blinde, becauſe he ſees his poverty done away and aboliſhed, and hee made very rich with his brothers riches? and is it not the ſimple ſight of God, or his all-ſeeing ſight that ſees him rich without any diſparagement to his all-ſeeing ſight? And ſhall we give this power and honour to a mortall man, that he is able thus to put away and utterly aboliſh his brothers poverty, and to make him rich to Gods all-ſeeing ſight; and ſhall not Chriſt the eternall Sonne of God, our elder brother, although myſtically, above our reaſon, ſenſe and feeling (that it may bee by faith) be able much more with all his righteouſneſſe to aboliſh all our ſinnes, and to make us perfectly holy and righteous from all ſpot of ſinne, in his Fathers ſimple and all-ſeeing ſight, but hee muſt needs put out his Fathers ſight and make him blinde? Is not this a beaſtly cavill?

Thirdly, it is not only unbeleeving and beaſtly, but alſo *blaſphemous and ungodly*: firſt becauſe in alledging Pſal. 94. *Hee that made the eye ſhall not he ſee?* to prove that the learned Proteſtants over-ſhot themſelves in

3 Blaſphemous. Pſal. 94. 8, 9, 10.

ſaying, that God hath made his children ſo perfectly holy and righteous in his ſight that he ſees no ſinne in them, in and by their Juſtification. Hereby theſe Objectors doe make Chriſts wedding garment to bee (by their alledging this Scripture) no better a covering and aboliſher of our ſinnes out of Gods ſight, than the covering which the wicked and ungodly (there ſpoken of) doe make to themſelves by their hypocriſie and ſecurity: ſaying thus in effect, that as the wicked and reprobates (there properly ſpoken of) committing ſinne, although they hide and cover them over with ſuch faire pretences and ſhewes, that they are as ſecure as if God did not ſee them; and yet notwithſtanding (as the Prophet truly ſaith) God doth both know and ſee them to bee horrible and abhominable in his ſight: even ſo the children of God, terrified more with the horribleneſſe of ſinne, in the ſight of God, than with the puniſhment, although they flying to Chriſt, hee (by clothing them with the wedding garment of his owne righteouſneſſe) doe not only cover them (which ſimilitude is ſpoken in reſpect of our feeling of them continually dwelling in us) but alſo in reſpect of God, hath utterly aboliſhed them out of his Fathers ſight, by making them of unjuſt juſt; that is, *re ipſa*, in very deed, perfectly holy and righteous from all ſpot of ſinne in the ſight of God, freely: yet notwithſtanding (ſay theſe Objectors alledging this place for their proofe) hee ſees their ſinnes in them: which is as much as if they ſhould ſay, hee ſees them not of unjuſt made juſt; that is, perfectly holy and righteous, from all ſpot of ſinne in the ſight of God, freely: but ſees them ſtill (although there bee no puniſhment belonging to them for the ſame) in the ſoule pickle of

their

their ſinnes: ſeeing the leaſt ſinne, although there were no puniſhment for it, yet for the very nature of it, is ever horrible and abhominable in the ſight of God.

But how comes God to ſee them in us, after hee hath covered them out of his own ſight? Theſe Objectors anſwer; By looking under the covering. But I would gladly know of them, wherefore did God cover them out of his ſight, if hee peepe under the covering to ſee them againe? Or, I would know of them, whether God ſo cover our ſinnes out of his owne ſight, as men cover things with a net, that lye as naked to view as they did before they were covered? But howſoever by thus alleadging of this Scripture, hereby the juſtified (excepting ſome difference of guilt and puniſhment) yet in reſpect of the ſin it ſelfe, which is worſe than the guilt and puniſhment, being the image of the Devill; and in reſpect of Gods ſeeing the very being of ſin in them, are made all one with the Reprobate and wicked.

Secondly, Gods covering is made all one with mans covering, nay rather with the deceitfull covering which the wicked make to themſelves.

And thirdly, the wedding-garment of Chriſts righteouſneſſe is made all one in reſpect of the being of ſinne it ſelfe in Gods ſight, with the hypocriſie and ſecurity of the wicked. Are not every one of theſe points horrible blaſphemy againſt Chriſt and his righteouſneſſe? Thus handſomely and thus properly doth unbeliefe and infidelity alleadge Scriptures: may we not worthily ſuſpect theſe Objectors in alleadging other Scriptures againſt the truth, that alledge this ſo abſurdly?

Againe:

Againe, secondly, this allegation seeming to stand for, and defend the all-seeing nature of God, is blasphemous; not only because it robs God of his power; namely, that God cannot above our reason, sense, and feeling make his children so perfectly holy and righteous from all spot of sin in his sight freely, that he doth see no sin in them: but also, whereas by the truth of his Word, and by the power of Christs blood, and by the testimony of all the former faithfull witnesses, he doth so: and true faith that sees invisible things more plainely, than any demonstration can make them, and doth see it more brightly than any bodibly sense can discerne it: but on the other side, unbeliefe is blind and cannot see and discern invisible things; yet shee is not content to bee blind her selfe, but also being as bold as blind *Bayard*, shee would goe about to make God blind also; *viz.* that he cannot see this his own mysticall and supernaturall work, wrought in and upon his children, by the blood and righteousnesse of his own Son, but he must needs bee blind: thus this blind bold *Bettereſſe* unbeliefe makes God to her selfe both impotent, blind, and *a liar*, 1 *Iohn* 5.10. and then layes the blame of all this upon faith. And thus men stumbling at the block of their own sense, sight, and feeling, doe break the neck of their faith, & so endanger to break the neck of their soules. Wherein the example of *Zachary* the Father of *Iohn Baptist*, is written to terrifie us, who being so good a man, was yet notwithstanding at the very entrance of the Gospel, for an example of all unbeliefe, strucken dumb nine months; because hee did not beleeve the Angell *Gabriel* that spake of fruitfulnesse in him, contrary to the course of nature, and work of God in him by nature, which

1 Ioh. 5.10.

Zachary, an example of unbeliefe.

which hee ſaw and felt in himſelfe: how much more if we believe not Chriſt the Prince of Angels, ſpeaking of perfect cleanneſſe in us, *Can.* 4. 7. And of perfect righteouſneſſe in us, *Rom.* 8. 4. contrary, but to the worke and Image that the Devill hath wrought, and defiled us with, in the ſight of God; and for which Chriſt ſhed out his deereſt heart-blood to deſtroy, take away, and aboliſh the ſame out of his Fathers ſight: how much more (I ſay) if wee beleeve neither the word of Chriſt, nor the blood of Chriſt, contrary to our ſenſe, reaſon, ſight and feeling, doe we deſerve to be ſmitten with everlaſting dumbneſſe, to be never able to ſpeak feelingly of the mercies of God any more? The Lord keep us from this Judgement, by taking warning of the Prince, that would not beleeve the Prophet of the Lord; becauſe his reaſon, ſenſe, and feeling, ſpake ſtrongly the contrary; and therefore was ſhamefully trodden under-foot to death, that he might never enjoy the promiſe, 2: *King.* 7. 20.

Cant. 4. 7. Rom. 8. 4.

2 King. 7. 20.

Now therefore, for the weaker underſtanding and memory, briefly to re-collect what hath been ſaid againſt this firſt objection breathing out nothing but unbelief, do ariſe and enſue theſe ſix maine abſurdities.

Six abſurdities ariſing from former objections.

Firſt, the nature and eſſence of Faith, to beleeve what God ſpeaketh, contrary to Reaſon, ſenſe, and feeling is denyed.

Secondly, Juſtification of unjuſt, making us Juſt, that is, *reipſa*, perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, is deſtroyed; and ſo baptiſme is denyed, and Chriſt is denyed: for look how much ſin God ſeeth in us, ſo much unrighteouſneſſe he ſees in us; look how much unrighteouſneſſe hee ſees in us; ſo much doe we come ſhort of being made

made perfectly holy and righteous, from all ſpot of ſin in the ſight of God freely; and ſo Chriſt is made an unperfect workman, and baptiſme is damnified. And again wee ſee, that the truely learned hold, that untill the cauſe be thus taken away, which is ſinne it ſelfe; the effects of guilt and puniſhment, doe not truly ceaſe.

3 Thirdly, by it hypocriſie is nouriſhed; for hypocriſie, not ſeeing what an infinite horrible thing the ſinne it ſelfe is in the ſight of God, cares for no more, than for ſelfe-love, to have the guilt and puniſhment done away: but as for the ſinne it ſelfe, which is the immediate abuſer of God, and the meere worke and image of the Divell, and ſpirituall high treaſon againſt the higheſt ſpirituall Majeſtie, defiling all her good works; ſhe cares not greatly whether that be taken away; or ſhe by her ſuppoſed holy walking will put out and take away that her ſelfe; ſhe will not truſt Chriſt with that buſineſſe, to doe it by himſelfe alone, although therein relies the very *glory of the Godhead of Chriſt*, *Heb.* 1.3. and ſo all her good workes remaine abhominable in the ſight of God *Luke* 16.15. But ſinceritie, that ſees what an infinite horrible thing the leaſt ſinne is in the ſight of God, though there were no hell to puniſh it, labours not, through ſelfe-love, ſo much to have the guilt and puniſhment taken away, which is the leſſe; as to have the blood and righteouſneſſe of Chriſt, that may take away and utterly aboliſh, out of Gods ſight, the ſinne it ſelfe, which is the greater, as is to be ſeene in the example of *David*, and other Saints, *Pſal.* 51.2,3,7. and *Pſal.* 19.12. and ſo hath both the ſinne and the effects thereof aboliſhed out of Gods ſight.

Heb. 1.3.
Luke 16.15.
Pſal. 51.2,3,7.
Pſal. 19.12.

Fourthly

Fourthly, by this objection, ſeeming to defend the All-ſeeing, and to magnifie the All-ſearching nature of God, we runne into a double errour: firſt, by ſaying God is Almighty, and ſeeth all things; and it were weakneſſe in God not to ſee that which we ſee, yea, and abſurd and fooliſh ſo to think; and ſuch like. Here we oppoſe the power of God againſt his will: for I grant that he ſeeth all things ſaving that which he will not ſee, that is, the image of the Divell in his children. God ſeeth all things ſaving that which hee himſelfe undertakes to aboliſh out of his own ſight, that he may not ſee it. But doth it ſeeme weakneſſe in God, and fooliſh, that God ſhould not ſee that in us which we ſee, when by myſticall cloathing us with his Sonnes righteouſneſſe, hee hath aboliſhed it out of his owne ſight, but not out of ours, that wee may here live in the faith of Gods power? yet let us remember that we muſt reſt in this, That the weakneſſe of God is ſtronger than men, and the fooliſhneſſe of God is wiſer than men, 1 *Cor.*1.25. And weighty and well worthy the marking is that Admonition of that heroick diſpenſer of Gods myſteries, ſaying thus: 'True Chriſtian Divinitie (as I give you 'often warning) ſetteth not God forth unto us in his 'Majeſtie, as *Moſes* and other doctrines doe; it com-'mandeth us not to ſearch into the nature of God, but 'to know his will ſet out to us in Chriſt. But there is no-'thing more dangerous than to wander with curious ſpe-'culations into heaven, and there to ſearch out God in 'his incomprehenſible power, wiſedome, and Majeſtie. 'If thou ſeek thus to comprehend God, it cannot be 'but thou muſt fall as *Lucifer* did, and in horrible de-'ſpaire loſe God and all together. For as God in his own

4

1 Cor. 1. 25.

Luth. in Galat.

'owne nature is unmeasurable, incomprehensible, and 'infinite; so he is to mans nature intolerable.

'Wherefore if thou wouldest be in safety, and out 'of perill of conscience, bridle this climbing and pre- 'suming spirit, and so seeke God as *Paul* teacheth thee, 'saying, *We preach Christ crucified, to the Iewes a stum-* 1 Cor. 1. 23. 24 *'bling block, and to the Gentiles foolishnesse: But unto 'them that are called, we preach Christ, the power of God, 'and the wisdome of God:* For to this end, he came 'down, was born, crucified, and dyed, that hee might 'keep us from climbing up into heaven, and from the 'curious searching of the Divine Majesty, to the op- 'posing of his power against his will, and to the des- 'canting upon by humane wit; and doubting of his 'promises, uttered both in his word, and by his faith- 'full Dispensers of his mysteries; untill we finde out 'a way to understand them plausible to humane reason, 'to the great darkning of Christs benefits. But the 'Gospel must be so preached, that the benefits procu- 1 Cor. 1. 18. 'red by his *crosse*, be *to them that perish, foolishnesse; but 'unto us which are saved, it is the power of God*, 1 *Cor.* 1. 18. 'For thus will God *destroy the wisdome of the wise, and 'will bring to nothing the understanding of the prudent*, Verse 19. verse 19. Therefore when soever thou hast to doe in the matter of Justification, and disputest with thy selfe, how God will bee found: then know thou, that there is no other God, besides this man Jesus Christ: embrace him, setting aside all curious speculations of the Divine Majesty: for he that is a searcher of Gods Majestie, shal be over-whelmed by his glory. But out of the matter of Justification, when thou must dispute with Jewes, Turkes, Papists, Hereticks and such like; concerning the power, wisdome, and Majesty of God, there

Luth. *ibid.* in Galath.

thiere employ all thy wit and industry to that end, and bee as profound a Disputer as thou canst: for then thou art in another vaine; but in the case of righteousnesse, thou must withdraw thy minde wholy from all cogitations and searching of the Majestie of God, and look only upon this man, Christ: thus doing, thou shalt perceive the love, goodnesse and sweetnesse of God how great it is: And thou shalt see his wisdome, power, and Majestie sweetned, and tempered to thy capacity: The Reason whereof is plaine, which is; because in Christ, God hath made himselfe after a sort, little, that he might so submit himselfe to our capacity. Now if God vouchsafe to speak unto us according to our capacitie; is it not high sin for us, not to beleeve in things concerning us according to our capacity? The second error, that this objection runs into is, That it supposeth Gods power, and Almighty nature to bee diminished and weakned, when indeed it is the more magnified and exalted; because to beleeve and acknowledge that God is able with his Sons righteousnesse, of unjust to our reason, sense, and feeling, to make us above our reason, sense, and feeling Just; (that is, not having one spot or wrinkle of sin, in his sight) is to attribute, that to the working of Gods power, which to reason, sense, and feeling, is impossible; & so greatly glorifies the power of God: Just as *Abraham* did, who withdrawing his eyes from considering his own and his Wives barrenesse, and beleeving that he was fruitfull, and his seed should be as the Stars of the Firmament, when yet he felt the clean contrary in himselfe: hereby he stood strong in true faith, and gave glory to God: but how? by knowing that he which had spoken it, was also able to doe it: and thus hee magnified

In Christo Deus quodammodo parvum se fecit, ut ad captum nostrum se submitat. Cal. in 1 Pet. 1. 21. Marlor.

magnified Gods power and glorified his truth. Whereas contrariwiſe by this unbelieving objection, God is made (as is before ſhewed) firſt, impotent in his power: ſecondly, falſe in his word and promiſes: thirdly, blind that he cannot ſee his own and his Sons proper work in, and upon us: whereby fourthly, the whole Godhead (as *Luther* truly ſaith) is aboliſhed to them by unbeliefe; And the wedding-garment of Chriſts righteouſneſſe undertaking of unjuſt to make us juſt, that is, perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely is fruſtrated and made void. And thus unbeliefe doth all theſe things in truth, wherewith ſhee burthens faith falſly.

5 Fifthly, although the guilt, that is, (as it is defined) the binding over to puniſhment, and the puniſhment it ſelfe, doth not remaine, but (as they grant) is aboliſhed by Juſtification: yet (ſay theſe objectors) God ſees the very being of the ſins themſelves in us. But ſeeing, they themſelves grant, that the loathſomneſſe of ſinne is ſo vile and ugly in the ſight of God, that it muſt be covered out of his ſight before God ceaſeth to be diſpleaſed, and angry with us: and yet it is ſo covered out of his ſight (ſay they) that hee ſtill ſees the being of ſin in his deareſt Saints. Hereof it muſt needs follow that either that ſinne, which hee ſees in them, is not ſo vile and ugly in his ſight (as it was before granted) or elſe thoſe deare Saints muſt needs be very vile and ugly in his ſight, by that vile and ugly ſin, that he ſees in them: for if God ſee ſome of their ſins in them, hee ſees all their ſins in them; if all, then ſeeing it is ſin it ſelfe, and nothing elſe but ſin, and that alſo but one ſin, even in thought only that doth defile men in the ſight of God, as Chriſt teſtifieth,

Mark.

*Mark.*7.21,23. Hence it followes, that the Iustified must needs remaine still more foule in his sight, with the many ugly sins that hee seeth in them, being the image of the Devill, than any swine can bee defiled over body, head and eares in our sight with mire; and more foule and loathsome, with the ugly sin that hee sees in them, being the poyson of hell, than any Spider or Toade can be full of loathsome poyson in our sight; and thus their deare Saints, are as foule as ugly Devils in the sight of God, with that vile and ugly sin that hee seeth in them: but that their remaines no guilt nor punishment to be inflicted upon them, for the same. Mark.7.21-23.

Sixthly and lastly, hereby are overthrown all the other benefits of the Gospel: as first, God being the fountaine of all Iustice and righteousnesse; God (as the Doctrine of our Church saith) cannot but detest and abhor us, as long as he sees us in our sins; the filthinesse thereof is such in his sight, untill wee be first made cleane from it. Secondly, the holy Ghost will not come to dwell in such foule hogg-sties of ugly sinne. Thirdly, Christ will not knit such foule ugly members into himselfe, the members must be suteable to the head. Fourthly, Christ will not marry unto himselfe so foule a sow, or filthy swine, untill he have washed her cleane from that which doth defoame and defile, which is the ugly sinne it selfe, *Ephes.* 5.27. Fifthly, God will not acknowledge, much lesse adopt for his Sons and daughters, those whom hee sees full of the image of the Devill. Sixthly, no unclean thing can enter into the kingdome of Christ, which is the the kingdome of heaven here on earth; for *except a man bee born again*, that is, made a perfect new creature Ephes.5.27. 6

to the eyes of God by Juſtification, and declare the ſame by being made a new creature to the eyes of men by Sanctification, *he cannot ſee the Kingdome of God,* *Ioh.* 3.3. becauſe the Kingdome of God is nothing but righteouſneſſe, and peace, and joy in the holy Ghoſt, *Rom.* 14.17.

Iohn 3.3.

Rom. 14.17.

Now then we may eaſily ſee whether theſe Objectors ſlipping from the excellency of free Juſtification, taught by the firſt and pureſt Orthodox writers of the ſame, are not to rectifie their judgements; and ſeeing they goe about to maintaine their unbeliefe with Papiſticall cavils, whether a Miniſter, upon paine of the forfeiture of his faithfulneſſe, be not to convince them ſharply, that they may be *ſound in faith,* *Tit.* 1. 9. 13. And thus have I ſtood more largely in confuting this objection; becauſe I finde by daily experience, that this cavill againſt the excellency of free Juſtification doth ſtick ſo faſt between the teeth of naturall reaſon, ſenſe, and feeling, that many ſtumbling (as I ſaid before) at this block of their ſenſe and feeling, doe greatly endanger the breaking of the neck of their faith; and ſo make it a dead faith, good for nothing, neither to glorifie God, nor ſave their ſoules; but hereupon I may be briefer in the reſt.

Tit. 1.9.13.

2 *Obiect.* The next objection is this: *God knowes the ſinnes of his juſtified children* (as you your ſelfe confeſſe) *infinitely more perfectly than they themſelves doe: ergo, hee ſees them in them*; becauſe *Knowing* and *Seeing* are all one in God; for his ſeeing is a phraſe borrowed from the bodily eyes of men, and applied metaphorically to God.

Anſw. To which I anſwer; that this objection is like that Philoſopher that looked ſo high into the Moon, that

that neglecting what was neere him under his feet, before hee was aware, he was downe in a ditch: for whilst it doth aspire, and climbe up into heaven to look what is in God, it neglects what a perfect abolishing of all our sins out of Gods sight, the blood of Christ wrought neere us, *Rom.* 10. 8. here below on earth, and fals into the ditch of wrangling against the excellency of free Justification. True it is, that God doth not see (as the *Anthropomorphites* fondly thought) with bodily eyes, as men see; but yet to say, that God doth not see, but only know, is somewhat bold, seeing the Prophet saith, *he that made the eye, shall not he see? Psal.* 94. 9. And againe, if wee doe not know that the word *to know* (as farre as wee are able to conceive of it) is μετωνυμικῶς also applyed to God, whilst we avoid the sin of the *Anthropomorphites* we may make of God a mentall idoll. And why? because the nature of God is so incomprehensible, that the very Angels doe cover their faces, being not able to comprehend his knowing or seeing, much lesse any man. What then must bee our wisedome? to come downe unto his word, where he submits and applies himselfe to our capacity: and if we doe see, we shall finde, that although Gods *knowing* and *seeing* be all one in God; yet to us they are not all one, in that sense where in S. *Paul* cals the one *simple and pure wisedome of God*, the *manifold wisedome of God*; that is, one and simple to God, but manifold to us. Againe, because God is of one, pure, simple and uncompounded nature; his mercy and his justice (saith *Augustine*) are all one in God; and yet they are not all one to us: nay more, what can be more contrary than his mercy and justice to us, and in us? so likewise although

Rom. 10. 8.

Psal. 94. 9, 10.

Gods ſeeing and knowing be all one in God, and although they be of ſo neere affinity, that often times the one be put for the other; yet that unto us there is a difference betweene them, is evident by theſe two ſtrong reaſons.

How Gods knowing and ſeeing may be ſaid to differ by two reaſons

1. Firſt, becauſe the Scriptures doe diſtinguiſh betweene them: for as it is a ſin to diſtinguiſh where the Scriptures doe not diſtinguiſh; for which cauſe the Schoolmen are juſtly taxed of all learned Proteſtants, to have corrupted the Goſpel, and all Religion by their idle and curious diſtinctions not uſed in the Scripture (whereupon that new diſtinction betweene the guilt and the ſin, namely, that Chriſt hath taken away from before his Father, or out of his fathers ſight, not the ſin it ſelfe, but the guilt of our ſins, that wee by our holy walking may take away the ſin it ſelfe out of Gods ſight, is the more worthily to be ſuſpected for a corrupter of the Goſpel; becauſe the Goſpel of Chriſt makes no ſuch diſtinction: ſaying no where that Chriſt hath taken away the guilt of our ſins; but ſaying every where, that the ſin it ſelfe, and the effects and puniſhments thereof are taken away out of Gods ſight:) ſo on the other ſide, where God doth diſtinguiſh for our capacities, there it is a ſin for us not to diſtinguiſh. And therefore ſeeing Gods word in this point doth diſtinguiſh, not only in words, as *Pſal.* 94. verſe 9, 10. where they are both diſtinctly ſet downe, but alſo in continuall practice, ſaying no where that God knowes not the ſins of his children; but in many places both expreſly and equipollently, that he ſees no ſin in his juſtified children, by reaſon that he hath, by the wedding-garment of his Sons righteouſneſſe, utterly aboliſhed them out of his owne ſight: now

Pſal 94.9.10.

this

this diſtinction, if all men, Devils and Angels would gainesay it, muſt ſtand.

The ſecond reaſon is, becauſe if we doe not by curious prying into Gods incomprehenſible nature, caſt our ſelves into a maze, and (as *Luther* truly ſaith) by curious ſpeculations of the divine majeſty, fall with *Lucifer*, and loſe God, his Goſpel, and all together, we may diſcerne ſome difference even in nature, between knowing and ſeeing, both before God, men, and Angels; for to know a thing, is to underſtand the nature of it, although the thing it ſelfe be aboliſhed, taken away, and have no ſubſtance, exiſtence, and being, really before them; but properly to ſee a thing, is, before God, men, and Angels, to have the thing it ſelfe unaboliſhed, not taken away, but having exiſtence, and reall being preſently before them. As for example, *Gen.* 1. it is not ſaid that God *ſaw* the light, the Sea, the Sun, and Moon, and other creatures, before he had given them an exiſtence, and being: but when hee had given them a reall exiſtence and being before him; then it is ſaid, that God ſaw them, and *ſaw that they were good*. As againe let me inſtance in an example or two: God now knowes the flood that covered the earth, and drowned the whole world; but he now ſees it aboliſhed, that is, ſees no exiſtence and being of the flood, covering and drowning the earth; for if he did, it would ſoone bee woe with us all: ſo likewiſe God knowes the Sacrifices of killing Bulls, and Goates, that were uſed in his firſt Church; but now hee ſees them aboliſhed in his Church, that is, he now ſees no killing of Bulls, and Goats in his Church; for if hee did, he ſhould ſee his Church to be Judaicall. Againe, God knowes

2 Gen. 1. 10.

what flood of fire ſhall burne up the world; but yet he doth not ſee it, by exiſtence and being, burning up the world; for if he did, our houſes would be too hot for us to dwell in. Againe, yet more plainely, God knowes both the wicked and good men, that lived upon the earth a thouſand yeares agoe; but he ſees them not now living upon the earth: but he ſees the wicked in hell, and the good in heaven, where they have now their exiſtence, and preſent being before him. Let me adde a prooſe of Scripture; whilſt *Nathanaels* exiſtence and being was under the Fig-tree, the Godhead of Chriſt did ſee him under the Fig-tree; but when hee was come from thence unto Chriſt, although the Godhead of Chriſt did then know that hee was under the Fig-tree; yet hee doth not ſay, my Godhead doth now ſee thee under the Fig-tree, but *I ſaw thee when thou waſt under the Fig-tree*: but now I ſee thee here before mee. So that ſeeing or not ſeeing, hath no relation to any change in God, who is unchangeable, but altogether reſpect unto the change wrought before God upon the creature. As (to come nearer to examples confirming our preſent purpoſe) whilſt the exiſtence and being of the Leproſie of *Naaman* was in and upon him, God did ſee it in him and upon him, and ſaw him foule, and leprous: but when hee was healed, and ſo his Leproſie aboliſhed, although God knew more perfectly then he what Leproſie he was healed of, yet he did not ſee any leprie upon him, when hee was healed; but ſaw his owne new worke of his fleſh reſtored and come to him as the fleſh of a young childe: and is it not groſſe unbeliefe to thinke that the River of Chriſts blood is not able to doe as much, and make as great a change

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in the ſight of God upon us myſtically above our reaſon, ſenſe, and feeling, in aboliſhing the lepry of our ſinnes, and in making us perfectly holy and righteous from all ſpot or ſinne in the ſight of God freely; as the River of Jordan was powerfull by Gods appoyntment to aboliſh from before him the bodily diſeaſe; ſeeing this was but a figure of the other; and ſeeing the aboliſhing of the bodily diſeaſe was a deſtroying of the worke of God; but the aboliſhing of the ſpirituall diſeaſe is a deſtroying of the worke of the Divell? Hereupon I ſay, and diſtinguiſh thus: That God knowes the ſinnes of the wicked and reprobate infinitly more perfectly than they themſelves doe; and hee knowes the ſinnes of his juſtified Children infinite more perfectly than they themſelves doe, according to that confeſſion of *David*, ſaying, Who knowes the number of his ſinnes? or who knowes how often hee erres? *Pſal.* 19.12. None but God. And herein is no difference betweene the children of God and the wicked: for how could the children of God praiſe and magnifie God for his aboliſhing of all their ſinnes out of his owne ſight, if he did not know what ſinnes, and how many he hath aboliſhed? But herein lyes the difference, that God knowes the ſinnes of the wicked infinitly more perfectly than they themſelves doe, and ſees them in them, *Iohn* 8. 24. becauſe they are not aboliſhed, and they made perfectly holy and righteous from them all in the ſight of God. But although hee knowes the ſinnes of his juſtified children infinitely more perfectly than they themſelves doe; yet he ſees them aboliſhed out of his owne ſight, that is, hee ſees none in them, becauſe being clothed with the wedding garment of Chriſts righteouſneſſe, they are above our

How God knowes the ſinnes of his children, and of Reprobates.

Pſal. 19.12.

Iohn 8.24.

what flood of fire ſhall burne up the world; but yet he doth not ſee it, by exiſtence and being, burning up the world; for if he did, our houſes would be too hot for us to dwell in. Againe, yet more plainely, God knowes both the wicked and good men, that lived upon the earth a thouſand yeares agoe; but he ſees them not now living upon the earth: but he ſees the wicked in hell, and the good in heaven, where they have now their exiſtence, and preſent being before him. Let me adde a prooſe of Scripture; whilſt *Nathanaels* exiſtence and being was under the Fig-tree, the Godhead of Chriſt did ſee him under the Fig-tree; but when hee was come from thence unto Chriſt, although the Godhead of Chriſt did then know that hee was under the Fig-tree; yet hee doth not ſay, my Godhead doth now ſee thee under the Fig-tree, but *I ſaw thee when thou waſt under the Fig-tree*: but now I ſee thee here before mee. So that ſeeing or not ſeeing, hath no relation to any change in God, who is unchangeable, but altogether reſpect unto the change wrought before God upon the creature. As (to come nearer to examples confirming our preſent purpoſe) whilſt the exiſtence and being of the Leproſie of *Naaman* was in and upon him, God did ſee it in him and upon him, and ſaw him foule, and leprous: but when hee was healed, and ſo his Leproſie aboliſhed, although God knew more perfectly then he what Leproſie he was healed of, yet he did not ſee any leprie upon him, when hee was healed; but ſaw his owne new worke of his fleſh reſtored and come to him as the fleſh of a young childe: and is it not groſſe unbeliefe to thinke that the River of Chriſts blood is not able to doe as much, and make as great a change

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in the sight of God upon us mystically above our reason, sense, and feeling, in abolishing the lepry of our sinnes, and in making us perfectly holy and righteous from all spot or sinne in the sight of God freely; as the River of Iordan was powerfull by Gods appoyntment to abolish from before him the bodily disease; seeing this was but a figure of the other; and seeing the abolishing of the bodily disease was a destroying of the worke of God; but the abolishing of the spirituall disease is a destroying of the worke of the Divell? Hereupon I say, and distinguish thus: That God knowes the sinnes of the wicked and reprobate infinitly more perfectly than they themselves doe; and hee knowes the sinnes of his justified Children infinite more perfectly than they themselves doe, according to that confession of *David*, saying, Who knowes the number of his sinnes? or who knowes how often hee erres? *Psal.* 19.12. None but God. And herein is no difference betweene the children of God and the wicked: for how could the children of God praise and magnifie God for his abolishing of all their sinnes out of his owne sight, if he did not know what sinnes, and how many he hath abolished? But herein lyes the difference, that God knowes the sinnes of the wicked infinitly more perfectly than they themselves doe, and sees them in them, *Iohn* 8. 24. because they are not abolished, and they made perfectly holy and righteous from them all in the sight of God. But although hee knowes the sinnes of his justified children infinitely more perfectly than they themselves doe; yet he sees them abolished out of his owne sight, that is, hee sees none in them, because being clothed with the wedding garment of Christs righteousnesse, they are above our

How God knowes the sinnes of his children, and of Reprobates.

Psal. 19.12.

Iohn 8.24.

reaſon, ſenſe, and feeling, not only aboliſhed out of Gods ſight, but alſo are made perfectly holy and righteous and whiter than ſnow from all ſpot of ſinne in the ſight of God freely. Thus God did know the ſinnes of *Abraham*, and left the ſenſe, ſight, and feeling of them to abide to himſelfe, and before men, for which mendid reprove him, that hee might live by the faith of Gods power in aboliſhing them out of his owne ſight, and not by ſenſe and feeling: And yet they were ſo utterly aboliſhed out of Gods ſight, and hee was thereby made ſo perfectly holy and righteous from all ſpot of ſinne in the ſight of God, that although men did reprove him (as we ought to reprove one another in love) yet we read not that God tooke notice of any ſinne in him; neither did God, being ſo familiar with him, once rebuke him in all his life after his calling for any one ſinne, but did only try and exerciſe his faith. But why did men rebuke him and not God? becauſe he was not perfectly holy and righteous to his owne ſenſe and feeling and to menward by his ſanctification, but was perfectly holy and righteous from all ſpot of ſinne to Godward by juſtification; becauſe he was the patterne and Father of them that are freely made ſo holy, that they are without all fault, and without all blame in the ſight of God. *Coloſ.* 1. 22, 23.

Coloſ. 1.22.23. So likewiſe God did know the ſtingings and poyſonous ſwellings and ſoreneſſe of his people wounded in the Wilderneſſe with fiery Serpents; and yet when by meerely looking upon the Brazen Serpent they were healed, hee ſaw no poyſonous ſwellings and ſoreneſſe in them, but ſaw his new worke of health and ſtrength in them, and ſaw them goe in this health and ſtrength againſt their enimies: And ſhall not the true ſubſtance,

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the Sonne of God, Christ Jesus, figured by that shadow, heale us much more, though above our reason, sense, and feeling, and perfectly abolish all the hellish sores and poyson of the fiery Serpent Satan out of Gods sight; by making us perfectly holy and righteous from all spot of sinne in the sight of God freely? This being so lively a shadow to teach us the power of the true substance Christ Jesus, O let us hold fast the grace so miraculously signified, but more lovingly by his blood exhibited. And thus much for the difference betweene Gods *Knowing* and *Seeing* of sinne. Now let us proceed to other Scriptures objected, which may hereby be the more briefly answered.

CHAP. V.

Wherein other Scriptures Objected, are cleered, and answered.

AND first concerning that place *Heb.* 4. 13. whereat these Objectors doe so much stumble, namely: *That all things are open and naked to Gods eyes, &c.* Which without judgement & understanding they hold out like the shield of *Achilles* strongly against the excellency of free Justification, *viz.* that the childrē of God are made so perfectly holy and righteous in the sight of God, that God doth see no sin in them: whenas it makes nothing against it, but rather for it being rightly understood: for it being the Apostles scope in all the third and fourth Chapters to exhort the converted Jewes purged and made Heb. 4.13.

made pure in the ſight of God by Chriſt alone, *Heb.* Heb. 1. 3.
1. 3. unto conſtancy in faith, and threatning and terrifying the hypocrites among them with feare of Gods revenging eye, he tels them throughout the whole Epiſtle, that if they continue ſound in the faith, embracing Chriſt conſtantly as their onely high Prieſt, more perfectly than the Levitical High Prieſt with *the blood of Bulls and Goats*, *Heb.* 9. 13. purging them Heb. 9. 13.
by himſelfe, and cleanſing them with his owne blood: then God doth behold them, their conſciences, their bodies, their ſoules, their ſpirits, and all made pure and clean in his ſight, it being open and naked in his ſight, that Chriſt hath with that one Sacrifice, made all them that are ſanctified to bee in his ſight by juſtification *perfect for ever*, *Heb.* 10. 14. But if they be unbeleeving Heb. 10. 14.
hypocrites, diſtruſting Chriſts purifying and cleanſing them from all their ſins in the ſight of God, and ſo falling from Chriſt by unbeleefe; then how hidden and ſecret ſoever their unbeleefe and hypocriſie lay for a ſeaſon; and although they ſeemed to themſelves and others never ſo holy and righteous by the Moſaicall purifyings and legall righteouſneſſe, yet their ſins were not aboliſhed out of Gods ſight; and ſo all their unbeleefe and hypocriſie (whatſoever they thought of themſelves and what faire ſhew ſoever they made for a time to others) yea, all their corruption lay open, manifeſt and naked to his eyes, with whom (in our profeſſion) we have to doe, and therefore to beware of all ſlight and trifling dealing with him who would at length in due time bring it to light, as being naked in his ſight; and ſo would bee revenged of all unbeleefe and hypocriſie. This place being all one in effect with that which *Paul* more fully expreſſeth in another

ther places, *Tit.* 1. 15. saying, *To the pure* (namely, made pure in the sight of God by justification freely) *all things are pure*; their hearts, their consciences, their mindes, and all *are pure* in the sight of God, because they are made perfectly good faces in the sight of God freely by justification, and then cannot chuse but declare the same to the eyes of men by sanctification. But to the self-deceiving, unbeleeving hypocrites, though they thinke never so well of themselves, deceiving with a faire appearance, and legall zeale and devotion, both themselves and others; yet nothing is pure: but their inward hearts and consciences are defiled, and all their good and religious workes are manifest and naked, to be *in Gods sight abomination*, *Hag.* 2. 14. *Luk.* 16. 15. Thus the Apostle giving to all faithfull Ministers a true patterne of right exhortation: that is, not to mingle and confound the Law and Gospell, and so to marre both; but to give pure Law, to whom the Law belongs; and to give true and pure Gospell, to whom the Gospell belongs; and thus *to divide the word of God aright*, *2 Tim.* 2. 15. for how fearefull a thing is it to say that the sins of Gods repenting and justified children lie naked to Gods eyes; and to shew what little sight such objectors have of the horriblenesse of the least sin in the sight of God, is notably expressed by that industrious labourer in the Lords Garden; speaking of Christs being crucified naked upon the Crosse, and saying thus: 'that 'Christ was crucified naked, came to passe by the 'goodnesse of God, that we might have a remedy for 'our spirituall nakednesse: which is when a man hath 'his sins lying open before Gods eyes, and by reason 'thereof hee himselfe lyeth open to all Gods judgements,

Tit. 1. 15.

Hag. 2. 14. Luke 16. 15.

2 Tim. 2. 15.

Perk. upon the Creed.

'ments: ſo were the *Laodiceans* blind and naked; ſo the 'Iſraelites that made the *Golden Calfe* were naked; &c. 'that is, firſt their ſinnes lay naked and open before 'God; and ſecondly, by reaſon of their ſinnes, they 'themſelves are ſubject to his wrath and indignation. 'Now Chriſt was crucified naked, that hee might 'take away from us this ſpirituall nakedneſſe; and alſo 'gives us the garment of righteouſneſſe to cloath us 'withall in the preſence of God, called *white rayment*, Revel. 3. 18. 'Revel. 3. 18. becauſe our *nakedneſſe*, that is *ſin*, makes 'us more vile in the ſight of God, than the moſt loath- 'ſome creature that is, can be unto us; untill we have 'put on the righteouſneſſe of Chriſt, to cover the de- 'formity of our ſoules, that we may appeare holy and 'without ſpot before God. Thus ſaith hee, and thus all things are naked; that is, both the hidden and myſti- call perfect pureneſſe, and cleanneſſe of the godly in the ſight of God by Juſtification; and the hidden and ſecret ſoulneſſe and hyprocriſie of the wicked; even all things are open and naked in his ſight.

Obj. out of Pſ. 139. 2. The ſame anſwer in effect, cleers alſo the objection out of Pſalme 139. *Thou knoweſt my ſitting down and my riſing up, &c. Knoweſt all my thoughts: Ergo* (ſay theſe Objectors) he ſees ſome wicked thoughts. To which *Anſw.* I anſwer, as I did before; true it is, that God both knowes and ſees the ſitting down and riſing up, &c. that is, all the thoughts, all the words, and all the deeds of all men, both good and bad, when and where- ſoever: but yet with this great difference, that he ſees them like *Ieremies two baskets of figs*; whereof one was *exceeding good*, and the other was *exceeding bad*, *Ierem.* 24. 2. For the Juſtified children of God, and all their thoughts, words, and deeds, are exceeding

Ierem 24. 2. Two baskets of figs.

good

good in the sight of God, not to their sense and feeling by the perfection of their Sanctification; for so not some are wicked before God (as is here objected) but all are wicked *Rom.* 4 5. because although that be a good foundation of a godly life, unseperable from Justification, which S. *John* laies, saying; *He that is born of God sinneth not, neither can sinne; because the seed of God abideth in him*, 1 *Ioh.* 3.6,9. that is he cannot choose but wrestle and strive against all sin both in himselfe and in others, and *zealously* follow holinesse; *Tit.* 2. 14. Yet this foundation of their sanctification is too weak to make them, & all their thoughts, words, & deeds exceeding good in the sight of God; because all their righteousnesse & goodnesse of Sanctification is by reason of the imperfection thereof, if it should be beholden out of Justification, but as a *menstrous cloath*, that is very wicked & mortall sin; And the more any man is not an hypocrite, the more with S. *Paul*, *Rom.* 7. he feels, & bewailes, & condemnes not some (as is here objected) but all his best thoughts, best words, & best deeds of great wickednesse, *Dan.* 9. 5. 20. *Esa.* 64. 6.

Rom. 4. 5.

1 Iohn 3. 6. 9.

Tit. 2. 14.

Rom. 7.

Dan. 9. 5. 20. Esay 64. 6.

But how then come all the thoughts, words, and deeds, of Gods Justified children to bee exceeding good in Gods sight?

Quest.

I answer, by the perfection of their Justification; whereby not only their persons are Justified; that is, of unjust are made just, that is perfectly holy and righteous in the sight of God, which is to be exceeding good: but also all the figs in the basket; that is, all their thoughts, all their words, and all their deeds are justified in the sight of God; that is, all the evill of all their thoughts, words, and deeds, and all the imperfections of their Sanctification are mystically, that

Answ. Iustification maketh the whole course of life to be pure and acceptable.

that is, above their reaſon, ſenſe, and feeling, utterly aboliſhed out of Gods ſight, and all their thoughts, words and deeds; are made *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely?* is not this to bee exceeding good? And this is manifeſt by the foreſaid ſaying in *Titus*, *To the pure, all things are pure:* all their thoughts, all their words, all their deeds, their riſing up, their lying down, their ſtanding and their walking, and all is pure in the ſight of God; which unſeperably and unfallibly brings forth Sanctification alſo, manifeſting and declaring this Juſtification more and more to their ſenſe, and feeling, and alſo to the eyes of others, to the *glorifying of God* for the ſame outwardly alſo, *Matth.* 5. 16. Hereupon (although this benefit was vailed and lay more hid in his dayes as ſhall be (further ſhewed hereafter) yet hereupon (I ſay) did *David* in Pſalme 139. glory with ſuch comfort and boldneſſe in Gods ſpying out all his wayes; not glorying in the perfection of his Sanctification, that that was able to endure ſuch ſearching into, and tryall in Gods ſight; for ſo to think were *Phariſaicall* and *Papiſticall*; becauſe of his own righteouſneſſe of Sanctification and holy walking, hee ſpeaks clean contrary in other places, ſaying, *If thou doſt ſearch and marke what is done amiſſe, O Lord, who might abide it? Pſal.* 130. 3. And againe; *By his righteouſneſſe* of Sanctification and holy walking, *ſhall none living be found righteous, Pſal.* 143. But hee rejoyced in a glimmering ſight of Juſtification, that he and all his righteouſneſſe, and riſing up, and lying down, was made righteous, acceptable and pure in the ſight of God, in the righteouſneſſe that ſhould fully be revealed and exhibited in the *Meſsiah* to come; collecting by his

Matth. 5. 16.

Pſal. 139 17.

Pſal. 130. 3.

Pſal. 143. 2.

his ſincere holy walking as by the plaineſt evidence of thoſe dayes, that he was juſtified in the ſight of God. Thus in the vertue and power of Juſtification only, are all the thoughts, words, and deeds of Gods Juſtified children, like the *ſacrifice* of *Abell*, that is *excellent* in the ſight of God, *Heb.*11.4. Thus did *Chriſt* teſtifie of *Nathanael*, ſaying, *Behold a true Iſraelite in whom is no guile*; that is, (as the *Hebrew* phraſe ſignifieth) *no ſinne*, *Eſay*, 53.9. not by the *perfection of his ſanctification*, although the truth of his ſanctification, and ſincere holy walking was a manifeſtation thereof outwardly: but by the vertue and *power of free Grace by Iuſtification*, and that word of free promiſe, ſaying, *The iniquity and ſinnes of* the true *Iſraell ſhall be ſought for, but there ſhall be none. Ierem.*50.20. Thus by *free Iuſtification* only, in all the riſing up and lying down, and being of *Nathanael* under the fig-tree did the Godhead of Chriſt ſee a true Iſraelite in whom was no guile, *Ioh.*1.47. The ſame is likewiſe evident in *Abraham*, that although his riſing up, and lying down, had many even outward ſins, and all his thoughts, words, and deeds had many imperfections of Sanctification; yet (as I ſaid before) God ſaw them all aboliſhed out of his ſight, by his rejoycing in *the day of Chriſt*, *Iohn* 8.56. whereby God was ſo farre from ſeeing *Abraham* to have *one ſpot or wrinkle of ſin*, or *any ſuch thing in his ſight*, *Epheſ.*5.27. *Coloſ.* 1.22. that hee not only did not (as S. *Iames* ſpeaks) caſt him in his teeth with any ſin; but alſo when in outward appearance hee ſeemed to lye in his diſtruſt, lying and diſſembling, & equivocating that his wife was his ſiſter, even then did God power out many needfull bleſſings upon him, as *ſheep*, and *oxen*, and *he-Aſſes*, and *men-ſervants*, and *maide-ſervants*, and *ſhee-Aſſes*,

Heb.11.4.

Eſay 53.9.

Ierem.50.20.

Ioh. 8.56.

Epheſ.5.27. Coloſ.1.22.

Pharaoh and the King of *Gerar.*

Asses and *Camels*; and plagued *Pharaoh* and his house; and received his prayer for the removing away of judgments from the King *Gerar*, when the heathen King seemed in that action more sincere, just, and righteous than hee; because even then, though mystically to us, yet truly all his thoughts, words, and deeds, all his rising up and lying down, were made perfectly holy and *righteous from all spot of sinne in the sight of God freely.* Thus did God alwayes see *Abraham* a true *Abraham in whom*, in his sight, *was no guile*; so *excellent* a thing is *Free Iustification.*

Actiõs naught with out Iustification.

But on the other side, of them that are not Justified, although their actions be as sincere, as was the King of *Gerars*, yet God both knowes and sees all their rising up and lying downe; that is all their thoughts, words and deeds, to bee like *Ieremies other basket of figges* exceeding bad; their sincerest thoughts and actions nothing profitting them, except *Iustified Abraham* pray for them; because God sees in all their best thoughts, best words, and best deeds, nothing but sin, although in some more sin than in others, according to that saying, *Prov.* 21.27. *The sacrifice or prayer of the wicked is abhomination*, (when he bringeth it with his good minde) *how much more when he bringeth it with a wicked minde?* And all because their sins are not abolished out of Gods sight, nor they made *perfectly holy and righteous from all sinne in the sight of God freely*; and so both they and all their best seeming, very holy, sincere, good works are sin, loathsome and *abhomination in the sight of God*, as these Scriptures further prove, *Tit.* 1.15,16. *Hag.* 2.15. *Luk.* 16.15.

Prov. 21.27.

Luk. 16.15.

Tit. 1.15.16. Hag. 2.15.

Obj. out of Psal. 51.4.

The next place of Scripture much stumbled at, is *Ps.* 51.4. where *David* saith, *Against thee only have I sinned and*

and done evill in thy ſight. As alſo that place of Scripture, *Pſal.* 90. 8. *Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance:* and Pſal. 90.8. *ergo*, the children of God are not freely made ſo perfectly holy and righteous from all ſpot of ſinne in the ſight of God, that God ſees no ſinne in them.

To which I anſwer, that the true cauſe of ſtumbling at theſe, and ſuch like places, is for want of diſcerning, and rightly diſtinguiſhing between the voyce of the *Law*, and the voyce of the *Goſpel*; between the voyce of Gods children, judging of themſelves in their temptations according to their ſenſe and feeling, and their voyce of Faith. For in the firſt of the foreſaid places, *David* being alſo at that time under the *Schoolmaſterſhip of the Law*, *Galat.* 4. 1, 2. doth plainly pronounce his dangerous caſe by the Law, and judging according to his preſent ſenſe and feeling, what bee was to finde at Gods hand by the Law; in which ſenſe he ſaith in an other place, *I am caſt out of thy ſight.* And ſo if wee judge according to the Law, it is queſtionleſſe that all our ſins are in Gods ſight: and (as it there followes, ſhewing plainly that the ſaying is legall) God is cleere when he judgeth us for the ſame, to miſery, death and damnation; but in the ſeventh he makes a flat *Antitheſis* and oppoſition between this ſtate, and that there expreſſed; ſaying, *Purge me with Hyſop, and I ſhall be clean; waſh thou me and I ſhall be whiter than ſnow.* And this is the voyce of the *Goſpel*, and faith. *Anſw.* Gal. 4. 1. 2 Pſal. 31. 22.

Now all the Queſtion is, what ſin God ſaw in *David*, when he had obtained this requeſt, and was from all ſpot of ſin in the ſight of God, made whiter than ſnow? which now to us is fully exhibited by Chriſt *Queſt.*

under the time of the Goſpel; againſt which wee ſhould not wrangle; but for which we ſhould now leap for joy. So likewiſe concerning the other place of Scripture, *viz. Thou haſt ſet our ſecret ſinnes in the light of thy Countenance.*

Anſw. This ſentence is alſo meerely legall, deſcribing our miſery in the ſtate of nature, and by the law: and as the children of God conſider themſelves in themſelves, and doe judge of themſelves, according to ſenſe and feeling, which is contrary to faith, and the ſtate that they are in by faith: for that Pſalm conſiſting of two principall parts; in the firſt part to the twelfe verſ, *Moſes* deſcribeth and bewaileth our miſerable caſe, that all men are in by nature, and by the Law, as the words in the precedent, and ſubſequent verſes doe fully ſhew; namely, *that wee pine away in the anger of God, and are conſumed in his wrath:* For which *Auguſtine* maketh this ſaying all one with that place, that deſcribes our loſt ſtate, in the Second to the *Epheſ.* ſaying, *We were by nature the children of wrath, as wel as others.* Epheſ. 2. 1, 2, 3. And whilſt we are in this caſe of nature, it is no queſtion, but that God ſets all our ſecret ſins in the light of his countenance, and ſo are *conſumed in his wrath.* But in the ſecond part of that Pſalme, *Moſes* apprehending by faith the reſtoring of man again by the *Meſſiah* to come, doth pray for the performance, & full accompliſhment of the ſame, in that God would be pacified towards his ſervants, & fil us with mercy in the morning. And now by the blood of Chriſt, *whereby the day ſpring from on high hath viſited us*, all our ſecret ſins are utterly aboliſhed out of his ſight; whereby *all anger and wrath* (as the Apoſtle ſaith) *is ſlaine, Epheſ.* 2. 16. Epheſ 2.16. And the nature of all our croſſes, afflictions, and even of

of death it ſelfe, is hereby as greatly changed, as was the water, which at the marriage at *Cana* was turned into wine: but that every man hath the benefit, fruit, and experience hereof, *according to his faith*, *Mat.* 9. 29. *Heb.* 11. This is to preach the Goſpel, this is to make our *feet beautifull in bringing the glad tidings of peace, and the glad tidings of good things.* But if wee Miniſters of the Goſpel (as ſome faile too dangerouſly herein) doe not wiſely diſcerne, and heedfully diſtinguiſh betweene ſuch voyces of the Law, and the voyce of the Goſpel, eſpecially in this eſſentiall difference: That the Law only teacheth what we ought to doe; but the Goſpel teacheth what we ought to receive; Therefore the Law and the Goſpel are two contrary doctrines: for *Moſes* with his Law is a ſevere exactor, requiring of us by feare, and hope of reward, what we ſhould work, and that we ſhould give: briefly it requireth by precepts, and exacteth by threatnings: Contrariwiſe, the Goſpel giveth freely, and requireth of us nothing elſe, but to hold out our hands, and to take that which is offered. Now to exact, and to give, to take and to offer, are cleane contrary, and cannot ſtand together: becauſe the voice of the Goſpel ſtandeth only in freely receiving good things of God to the praiſe of the glory of his grace. Contrariwiſe, the Law and works conſiſteth in exacting with threats, in doing by works, and in giving to God; but faith and the voice of the Goſpel requireth no works of us, or that wee ſhould yeeld and give any thing unto God, but that wee beleeving the promiſe of God, ſhould receive of him: As *Abel* offering his ſacrifice, giveth unto God: but he beleeving, receiveth of God. Whereupon the voyce of the Law exacteth and conſtraineth

John 2. 9, 10.

Math. 9. 29.

Heb. 11. 6.

Mark 16. 15, 16.

Rom. 10. 15.

The main difference between Law & Goſpel.

Luth. in Galat. 3. 2.

Luth. in Galat. 3. 12.

ſtraineth men to holy walking by feare of puniſhment, and hope of reward, and maketh *Hypocrites*; but the voice of the Goſpel conſtraineth to holy walking by love, and maketh true Chriſtians. And if this difference be not marked in reading the Scripture, and diſtinctly applied to due perſons in preaching, the Law and the Goſpel are mixed and confounded together; and ſo neither true Law preached, nor true Goſpel; but an hotchpotch of both, to the marring of both; juſt like the mingling and mixing together of water and wine, which maketh flaſh matter of both, and is rejected of God, *Eſay* 1.22. And therefore moſt worthy of often reading, and faithfull remembrance for the avoiding of divers inconveniences, is that Treatiſe in the book of Martyrs, united by Engliſh Profeſſors to *Scottiſh Patrick places*, concerning the true diſcerning, right diſtinguiſhing, and fit applying of the Law and the Goſpel, to the quite overthrowing of Popery, plainly ſhewing, that as the Law and the Goſpel are joyned together in both the Teſtaments, as well in the new, as in the old; ſo they ought in a mixt congregation to be joyned together in preaching; but yet diſtinguiſhed to divers perſons, applying the Law to whom the Law belongs, and applying the Goſpel to whom the Goſpel belongs; and ſo to divide the word of God aright. But becauſe commonly the greateſt multitude doe lie under the Law; therefore doth Chriſt and the Apoſtles (as it is there ſaid) much and often ſupply the part of *Moſes*: And as Chriſt himſelfe untill his death was under the Law, (which Law he came not to break, but to fulfill) ſo his Sermons, for the moſt part, runne all upon the perfect doctrine and works of the Law, ſhewing and teaching

Eſay 1.22.

Acts and Monuments upon Patricks places.

teaching what we ought to doe by the right Law of iuſtice, and what danger enſueth in not performing the ſame. All which places, though they be contained in the book of the new Teſtament, yet are they to be referred to the doctrine of the Law. As for example, where Chriſt thus preacheth: *Bleſſed are they that are pure in heart, for they ſhall ſee God, &c. Mat.* 5. Againe, *Except yee become as little children, yee ſhall not enter into the Kingdome of heaven, Mat.* 18. *Item, Not every one that ſaith, Lord, Lord, but he that doth the will of my father ſhall enter into the Kingdome of heaven, Mat.* 7. *Item*, the parable of the unkinde ſervant juſtly caſt into priſon, for not forgiving his fellow ſervant, *Mat.* 18. The *caſting of the rich glutton into hell fire, Luke* 16. *Item, He that denieth me before men, I will deny him before my Father, Luke* 12. theſe with many other ſuch like places revealing ſin, and threatning puniſhment doe (I ſay) pertaine to the doctrine of the Law. So then to know when the Law ſpeaketh, and when the Goſpel ſpeaketh, and skilfully to diſcerne the voyce of the one from the voyce of the other, that neither preachers nor hearers take the Law for the Goſpel, nor the Goſpel for the Law; this rule is to be obſerved, that when there is any morall work commanded to be done upon paine of puniſhment, or upon promiſe of any reward either temporall or eternall; there is to be underſtood the voyce of the Law. Contrarywiſe, where the promiſe of life, favour, ſalvation or any bleſſings and benefits are offered unto us freely, without all our deſervings, and ſimply without any condition annexed of any Law, either naturall, ceremoniall, or morall; all thoſe places, whether they be read in the old Teſtament, or in

Math. 5. 8.
Math. 18. 3.
Math. 7. 21.
Math. 18.
Luke 16. 23.
Luke 12. 9.

the new, are to be referred to the voice and doctrine of the Goſpel: hitherto this witneſſe: which rule diligently obſerved, hath eſpecially theſe two excellent uſes.

Two Vſes of this rule.

1 Firſt, it ſerves to apply the Law, and the Goſpel rightly, to their right due perſons; as not to give the mourning gowne to a marrying perſon, and the wedding-garment to a funerall corps; but to give the mourning gowne to the funerall corps to whom it belongs, and the wedding-garment to the marrying perſon to whom it belongs.

2 Secondly, it ſerves to give to each their due proper force, ſtrength, and power, as to the Law her due terrors and ſeverity, being altogether killing; and to the Goſpell her due ſweetneſſe and glory, being altogether quickning. But if Preachers neglect this rule, and ſo taking the Law for the Goſpel, and the Goſpel for the Law, doe confound them by mixing and mingling them together, either in their eſſence, or objects, or end; either directly and profeſſedly, as the Papiſts doe, or indirectly by prepoſterous urging men to a conſtrained righteouſneſſe by legall terrors, then (as *Luther* truely ſaith) they pervert the Goſpel, and become the Miniſters of the Divell: And yet (ſaith he) ſuch perverters of the Goſpell can abide nothing leſſe, then to heare that they are perverters of the Goſpell, and the Apoſtles of the Divell; nay rather they glory above others in the name of Chriſt, and boaſt themſelves to be the moſt ſincere Preachers of the Goſpel: But becauſe they mingle the Law with the Goſpell, they muſt needs be perverters of the Goſpell: becauſe it doth not only blemiſh and darken the knowledge of Grace; but alſo it doth take away Chriſt, with all his

his benefits, and utterly overthroweth the Goſpell.

The next place of Scripture likewiſe objected, is *Rom. 7. viz.* That *Paul* was a man as perfectly juſtified as any: and yet he complaines of ſin in himſelfe, and ſaith, *O wretched man that I am, who ſhall deliver me? ergo*, The children of God are not made ſo perfectly holy and righteous from all ſpot of ſin in the ſight of God, that God ſees none in them. Rom. 7 24 Objected.

To which I anſwer, that all ought to have that feeling in themſelves that *Paul* had; but yet the argument followes not, becauſe it is not Saint *Pauls* intent in that place, to diſcribe in what ſtate he and the juſtified children of God doe ſtand in the ſight of God; but what he and all the true children of God by the imperfection of their ſanctification doe feele in themſelves: For hee there deſcribing the battle that is in Gods children betweene the fleſh and the ſpirit, doth ſhew that whilſt they looke into themſelves and compare the imperfection of their ſanctification with the perfection of the ſpirituall Law of God, they doe finde and feele no good thing in themſelves, but meere wretchedneſſe: which makes them ſo much the more to goe by faith wholy out of themſelves, and in the ſight of God to be *found* only *in Chriſt*, and *in his righteouſneſſe*, *Phil.* 3.9. Whereby all thoſe ſins and imperfections of their ſanctification, that they feele in themſelves as a *menſtruous cloath*, are above their ſenſe and feeling utterly aboliſhed out of Gods ſight by *juſtification*, and they made from all ſpot of ſin *perfectly holy* and righteous *in the ſight of God freely*. Which the Apoſtle teſtifies in another place, ſaying, *He that knew no ſinne was made ſin for us, that we being* tranſlated into him *might be made the very righteouſneſſe* Anſw. Phil 3.9.

2 Cor. 5. 21. *of God*, 2 *Cor.* 5. 21. this is their ſtate in the ſight of God: For indeed (as I ſaid before in the anſwer to the firſt objection) what place is there for faith to beleeve that we are thus perfectly holy and righteous in the ſight of God, if we did not feele the contrary in our ſelves? and how may *they that are of faith, with faithfull Abraham bee bleſſed*, *Galat.* 3. 9. if they feele no wretchedneſſe in themſelves, which feeling muſt continue untill having gotten the victory by faith, they *triumph* in the experience of Gods truth? And therefore ſhould theſe Objectors not only fixe their eyes upon the battel, but looke alſo upon the enſuing victory: for after this battel betweene feeling and faith, preſently followes the victory; the Apoſtle not only giving thanks to God that he was delivered by Chriſt Rom. 7. 25. *Rom.* 7. 25. but alſo ſhewing wherein that victory did conſiſt, both in the cauſe of it, and in the effects of *triumphing*: the effect of triumph in theſe words: *Now then there is no judgement, no puniſhment, no condemnation to them that are in Chriſt Ieſus*: The cauſe why, followes, *becauſe the righteouſneſſe of the Law*, though not inherently and actively of us, yet objectively and paſſively Rom. 8. 4. *is fulfilled in us*, *Rom.* 8. 4. whereby above our ſenſe and feeling, we are made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*. Which (as I ſaid before) contrary to their ſenſe and feeling is the ſtate in which they ſtand (*Rom.* 5. 2.) *compleat in the ſight of God*, *Coloſ.* 2. 10.

Rom. 5. 2.

Coloſ. 2. 10.

1 Iohn 3. 20. Objected. Cleered and expounded.

The next place of Scripture, by which they will ſeeme to triumph, is 1 *Iohn* 3. 20. where Saint *Iohn* ſaith, *If our hearts condemne us* (of ſinne) *God is greater than our hearts, and knowes all things*. Which objection although I might eaſily without abſurdity put off, with

with the former diſtinction betweene Gods *knowing and ſeeing*: yet becauſe the true meaning of the Apoſtle makes ſtrongly for the preſent truth, which they think by miſunderſtanding the ſame to make ſtrongly againſt it; therefore is this place to be further opened: Herein lying their error, that they apply this to the juſtified children of God, which is ſpoken of the wicked and hypocrites: for Saint *Iohn* ſetting downe in all that *Epiſtle*, the markes of diſcerning true Chriſtians from hypocrites, both the verſe going afore, and the verſe following after doe plainely ſhew, that the twentieth verſe is ſpoken of hypocrites: The true meaning whereof is this: *If our hearts*, that is, our conſciences doe accuſe and *condemne us* of willing practiſing any ſinne; it declares, firſt, that we are blinde, and ſee not what an infinite horrible thing the leaſt ſinne is in the ſight of God, that it cannot be aboliſhed, but by the blood of the Son of God, and yet dare willingly practiſe it. Secondly, the accuſation, terrors, and condemning of conſcience for the ſame ſhew our unbeleefe, that we doe not truely truſt Chriſt, that he with his blood alone hath made us cleane from all ſin in the ſight of God, and ſo rob Chriſt of his glory; not beleeving that by cloathing us with his owne righteouſneſſe, of unjuſt he hath made us *juſt*, that is, *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*, whereby all accuſation, terrors, and condemning of conſcience would ceaſe, and end in peace; *for being juſtified by faith, wee have peace towards God through our Lord Ieſus Chriſt*, *Rom.* 5.1. Thirdly, by our willing practiſing of any ſin, we are unthankfull for ſo great benefits literally profeſſed; and ſo being blinde, unfaithfull, and unthankefull in Gods covenant, Rom. 5.1.

wee

we are hypocrites: and then that ſin that our evill condemning conſcience doth accuſe us of, being not aboliſhed, is much more odious in Gods ſight: yea, although wee flatter our ſelves thinking and ſeeming to our ſelves to be, for all this, true Chriſtians: yet God knowes and ſees all our unbeliefe, diſtruſt, unthankfulneſſe and hypocriſie, much more than wee our ſelves doe, and muſt needs much more condemne us, than our owne accuſing evill conſciences; he being ſo infinite in knowledge, and perfect in juſtice, and as the fountaine of righteouſneſſe hating ſo infinitely all unrighteouſneſſe. But then in the next verſe follows the *antitheſis* or contrary deſcription of a true Chriſtian, ſaying, *Beloved, if our conſcience doth not condemne us, then have we boldneſſe towards God*: that is, if the peace of conſcience caſting out the accuſations, terrors and condemnings of conſcience, doe reigne in your heart, then it ſhewes plainly, that in truth you yeeld to Chriſt the glory of his blood and righteouſneſſe in making both you and your conſciences of unjuſt juſt, that is, *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*; and ſo are no hypocrites in the Covenant of God; becauſe he hath made you good conſciences quitting and excuſing you of all ſin two manner of wayes.

Phil. 4. 7. Coloſ. 3. 15.

1 First by Juſtification, that not only cleeres your conſcience from all ſin, and condemning terrors for the ſame; but alſo makes you and your conſciences perfect in holineſſe and righteouſneſſe freely to Godward, and in the ſight of God; as the Apoſtle teſtifieth, ſaying, that the blood of Chriſt hath made our conſciences ſo cleane, that we are made *holy and perfect concerning the conſcience*, *Heb.* 9. 9. 14. *whereby being*

Heb 9. 9, 14.

being once purged with Christs blood, wee have no more conscience of sinne, Heb. 10. 2. 14. that is, no more accusations, terrors, and condemnings of conscience for sin; because (as it was said before) *Being justified by faith*, that is, *made perfectly holy and righteous from all spot of sinne in the sight of God freely, wee have peace towards God through our Lord Iesus Christ*. Whereupon ariseth a threefold boldnesse; as first, *Abrahams* friendship and familiarity with God: secondly, a boldnes to promise to our selves from God all good things, both temporall and eternall: and thirdly, boldnesse to pray for the same, with assurance to receive whatsoever we ask; because *the prayer of a righteous man*, that is made perfectly holy and righteous in the sight of God freely, cannot but *availe much*, Iam. 5. 15, 16, 17. Heb. 10 2, 14.

A threefold boldnesse ariseth from true justifying faith.

Iam. 5. 15, 16, 17

2.

And as our consciences are thus made good to God-ward by Justification; so secondly they are made good to men-ward by Sanctification; because when we see that the least sin is such an infinite horrible thing in the sight of God, that we must needs be made cleane from all spot of sin in the sight of God, though it cost the price of the blood of the Son of God to effect it: then we keep his Commandements, and doe those things that are pleasing to God zealously in the sight of men also. Therefore to conclude with S. *Iohn*, *This is the Commandement of all Commandements, that we beleeve in the name* or power *of Iesus Christ*, that of unjust he makes us just, that is, *perfectly holy and righteous in the sight of God freely*; by which we practise all Commandements, and so doe manifest that wee have the holy Ghost, and are not hypocrites neither towards God by Justification, nor towards

towards men by Sanctification.

To the next Scriptures, *viz.* that God saw sin in the justified Church of the Corinths, and punished them for the same, 1 *Cor.* 11. and also in the Churches of *Asia*, *Revelat.* 2. and 3. *ergo* the children of God are not made so *perfectly holy and righteous from all spot of sinne in the sight of God freely*, that God sees no sin in them: I say, that as this is a Papisticall cavill also objected against the Protestants defending the perfection of free Justification; so doe I answer with the Protestant Antagonists, that these examples, when people and whole Churches are alleaged, as the Corinths, the Churches of *Asia*, and the Church of the Hebrews, and such like; they alter the question, and come not within the compasse of that whereof we speak: for it is one thing to speak of the Justification of the whole body of a people, and another thing to speak of the Justification of one particular man; because a true particular child of God is justified absolutely, but an whole Church or Nation is not justified absolutely, but respectively; Some in the same, and sometime the greater multitude falling away, and are collectively reproved being Reprobates: in which sense *Paul* said, that *all Asia was turned away from him*, 2 *Tim.* 1.15. Againe, othersome may bee in the dead generall calling of Christianity of Gods election, but not yet effectually called, nor justified, *Bearing a name that they live, but they are dead*, *Revel.* 3. 1. Such were they of whom the Apostle speaketh, saying, *some have not the knowledge of God, I speak this to your shame*, 1 *Cor.* 15, 34. Such also were the lukewarme Laodiceans, that were not yet cloathed with the white raiment, that their filthy nakednesse do not appeare

1 Cor. 11 30.

Rev. 2. and 3. objected, and cleered.

Justification of a Church and a particular man different.

2 Tim. 1. 15.

Revel. 3. 1.

1 Cor. 15. 34.

appeare, whom yet in love, for the Election ſake, Chriſt rebuked, and willed to *get on the white garment, that their filthy nakednesſe might not appear before him, Revel.*3.17,18,19. Revel.3.17,18, 19.

Againe, other ſome although they be juſtified, and thereby all their ſins utterly aboliſhed out of Gods ſight; yet they finde the fruits, effects, benefits, experience, and comforts of the ſame, but weakly, according to their weak faith, wherby they are exerciſed with many croſſes, and afflictions, to the raiſing up of their faith to apprehend more fully the Grace of Juſtification, that hath aboliſhed all their ſins out of Gods ſight: ſuch (as it appeares) were thoſe *Corinthians*, of whom the Apoſtle ſpeaketh in that eleventh to the *Corinthians*, ſaying, *For this cauſe many of you are ſick, and many weak, &c.* For what cauſe? namely, *becauſe you diſcern not the Lords body.* Here was weak faith, according to which they found agreeable that great *axiome* of the Goſpel, *Bee it unto thee according to thy faith.* Matt.15.28.

But fourthly and laſtly, ſome are abſolutely juſtified, and theſe are they that are here ſpoken of properly: ſuch were thoſe *few names in Sardis, which had not defiled their garments*, that is, they had not mixed and corrupted *Free Iuſtification*, whereby they walked with Chriſt in white, that is, in the glory of the ſame, *for they* thereby *are worthy, Revel.* 3.4. Such alſo are thoſe *great multitudes of all Nations*, ſpoken of *Revel* 7. which were *cloathed with long white Robes, viz.* Of Chriſt righteouſneſſe; and had *Palmes of victory over ſin, death, the Devill, and all evils in their hands* of faith. *And cry with a loud voyce*, that is, joyfully and zealouſly, ſaying, *ſalvation commeth of our God, that ſitteth upon the* Revel.3.4. Revel.7.9,13.

Throne,

Throne, and of the Lamb, that is, withdrawing utterly from their works, and aſcribing the whole cauſe and glory of their ſalvation, only and alone to God the Father, and to his Sonne *Ieſus Chriſt*. *And they have waſhed and enlarged their long Robes*, that is, they have extolled, dignified, and magnified the glory of *Free Iuſtification*, as *Paul* did, 2 *Cor.* 3. 7, 8, 10, 11. ſaying, *If the miniſtration of condemnation were glorious; much more doth the miniſtration of righteouſneſſe exceed in glory*. And againe, *I count all things loſſe, and doe judge them to bee dung, that I may be found in Chriſt, not having mine own righteouſneſſe* of ſanctification, by my walking after the Law, *which is but dung; but the righteouſneſſe which is of God by the faith of Ieſus Chriſt*. *Philip.* 3. 9. moreover *theſe have made their long Robes white in the blood of the Lamb*; that is, they beleeve that the blood of Chriſt, hath made them in the ſight of God from all ſin *whiter than ſnow*, *Pſal.* 51. 7. and ſo hath made them *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*. For thus hath Chriſt waſhed us from our ſins in his blood, *Revel.* 1. 5. Therefore *are theſe in the preſence of the Throne of God*, that is, under his moſt loving and ſafe protection, *Pſal.* 91. & *Pſ.* 121. *And they ſerve him day and night in his Temple*, that is, continually and zealouſly in his true Church. *And hee that ſitteth in the Throne of power and glory, will dwell among them*, that is, will manifeſt and declare himſelfe and his goodneſſe among them more and more, *Pſal.* 103. 7. Theſe are they that are abſolutely juſtified; and theſe are the matter and argument of this Treatiſe.

2 Cor. 3. 7, 8, 10, 11.

Pſal. 51. 9.

Pſal. 51. 7.

Revel. 1. 5.

Pſal. 91. 1. Pſal. 121. 5.

Pſal. 103. 7.

2 Cor. 12. 7, 8. objected and cleared.

The laſt place of Scripture, but not the leaſt preſſed, is 2 *Cor.* 12. 7, 8. *viz.* *Paul* both had the remnants of ſin in

in him, and alſo prayed thrice, that the ſame might depart from him: *ergo*, the Juſtified children of God are not made ſo perfectly holy and righteous, that they have not one ſpot of ſinne in the ſight of God. To which I anſwer, that although this might bee referred to the former objection out of the ſeventh to the *Rom.* where it is fully anſwered; yet becauſe it is ſo much urged, it is not amiſſe to open this place more fully, that theſe Objectors may ſee how careleſly they trifle with the Scriptures; and ſo take Gods Name in vaine, in alledging, by their ignorance, that ſo much againſt the truth, which being throughly marked makes ſtongly for the truth. True it is, that *Paul* and all the true children of God both have and feel the remnants of corruption dwelling in them; yea, and the more grace they have, the more by their true hatred of ſin, and love of righteouſneſſe wrought in them by their Sanctification, doe they feel ſin to bee like a thorn or ſplinter run into their fleſh; whereby they cannot chooſe but pray *thrice*, and *thrice*, and *thrice*; that is continually groan by the vigor and force of their Evangelicall, continuall, true repentance, and ſtill ſigh to be freed from the ſame; of which although God doth not, for the exerciſe of their Faith, free them to their ſenſe and feeling, untill the time of their appointed change; yet doth he call them by his Word and Spirit, to ſee better and better by the eye of faith, that he hath perfectly healed them thereof in his own ſight, before they pray; as if he ſaid, yea I have healed thee with a twofold or double advantage, both to thee, and to me.

Two advantages by being healed from ſin.

For firſt, *my Grace* (of Juſtification, which is the Mother and abundant grace, of graces, *Rom.* 5.15,17.) Rom. 5.15.17.

is ſufficient for thee; that is, although myſtically above thy ſenſe and feeling, that thou maiſt not live by ſenſe and feeling, but by faith of my power, yet truly it makes thee ſufficiently righteous in my ſight: How ſufficiently? that is, *perfectly holy and righteous, from all ſpot, or wrinkle of ſin, or any ſuch thing in my ſight freely*, Ephes. 5 27. *Eph.* 5. 27. which thy ſanctification can never effect and bring to paſſe; is not this to be *ſufficiently righteous?*

Againe, thou art not only made ſufficiently righteous in my ſight: but alſo the ſecond advantage is, that hereby *my power is made perfect in thy weakneſſe*; that is, when thou feeleſt nothing but weakneſſe and infirmitie in thy ſelfe, then for mee notwithſtanding, to make thee *ſufficiently*, and *perfectly holy and righteous, from all ſpot of ſin in my ſight freely*; herein my power is mightily magnified: for if thou hadſt no ſin in thee to thy ſenſe and feeling, how couldſt thou live by faith? and how couldſt thou above thy ſenſe and feeling bee made perfectly holy and righteous in my ſight, from that which thou haſt not? Thus it is plaine, that although God knowes the ſin that dwels in his ſanctified children, yet hee ſees them aboliſhed out of his own ſight; and ſees them ſufficiently and perfectly holy and righteous from all ſpot of ſin in his own ſight, and ſees, and defends his power to be therein greatly magnified. Which wrought ſuch true contentment in S. *Paul*, in the midſt of all his infirmities, that he cryed out, that *hee rejoyced in his infirmities*, that this power of Chriſt in Juſtification might dwell in him, whereby hee came to feele this Miracle even of contraries to be reconciled together in him; namely, that *when hee was weak, then was he ſtrong*. Which when wee begin to feele to work in us alſo, then doe

wee

we truly begin to live the life of faith.

Thus having blown over theſe clouds of their doubts obſcuring in their minds the bright Sunne of *Free Iuſtification*, ariſing of the ſoggy miſt of miſ-underſtanding theſe Scriptures, let us now proceed to the ſecond ranke of objections, as followes.

CHAP. VI.

Wherein is contained an anſwer to the objection of the examples of David, *and ſuch like perſons as were Iuſtified, and yet God ſaw, and took notice of ſin in them, and puniſhed them for the ſame.*

THe ſecond rank of objections is muſtered together, of the examples both in the old and new Teſtament of ſuch perſons, as were Juſtified, and yet notwithſtanding God ſaw ſin in them, and puniſhed ſome of them alſo for the ſame; *ergo*, the children of God are not made by Juſtification, ſo perfectly holy and righteous, that they have no ſpot, or wrinkle, in the ſight of God; concluding with an *epiphonema*, or acclamation how it comes to paſſe, that God ſhould ſee ſinne in them, and not in us. To which I anſwer, that although this doubt is moſt plainly cleered both by the expreſſe Scripture it ſelfe, and by the common conſent of the beſt orthodox Writers in the Church; yet through little underſtanding and marking, and leſſe practiſe of the ſame, not only the Papiſts (eſpecially preſſing the example of *David*) do greatly ſtumble,

to the overmuch dignifying and extolling of works; but alſo ſome Proteſtants doe dangerouſly halt herein. But how is it cleered? I anſwer, By a threefold diſtinction, and difference of time, for *diſtingue tempora* (ſaith *Auguſtine*) *& loca contraria conciliantur*; that is, diſtinguiſh the times, and then places and things that ſeem contrary, will be reconciled. Now theſe three ſeverall times were theſe; firſt, the time of the *Law*, ſecondly, the time of *John Baptiſt*, and thirdly, the time of the *Goſpel*; the difference whereof is this, that the firſt time was glorious; the ſecond, more glorious; and the third time was moſt glorious of all.

A threefold difference of the time of the Church.

I. For firſt, the time of the Law was glorious, becauſe Jeſus Chriſt was in the ſame; *yeſterday, and to day, and the ſame for ever*, *Heb.* 13. 8. Whereupon *David* ſaid even in his dayes, *That great and glorious things are ſpoken of thee, thou City of God*, *Pſal.* 87. 3. But yet both Chriſt, and theſe glorious things, were vailed; yea and greatly obſcured, and darkned: but how? or with what vaile? even with the bondage terrors, and legall government, not only of the Ceremoniall Law (as the Papiſts hold) but alſo of the morall Law, whereby ſinne was ſeverely taken notice of, and alſo puniſhed ſharply in Gods children. For they having then but a little glimmering under types, figures, and ſhadowes of the glory of *Free Iuſtification*, and of the other glorious benefits of the Goſpel and good things to come, *Heb.* 10. 1. for ſupply whereof they were chiefly driven to righteouſneſſe, with the legall rigour and government, wherein God was eager in all the Old Teſtament to exact, and extort their good works, and righteous living; to this end, greatly magnifying and extolling the legall righteouſneſſe of

First the time of the Law. Heb. 13. 8.

Pſal. 87. 3.

Heb. 10. 1.

of holy and righteous living; promising and giving large temporall benefits, whilst they did them; *Deut.* 28. And not only severely threatning the failers in in them, *Levit.* 26. but also sharply whipping the disobeyers, being with the same Majestie that he spake unto them ten the Commandments in *thundering and lightening*; suddenly ready also, to take vengeance on every offence, both upon good and bad, with sterne and horrible punishments. Thus was *Moses* for an unadvised word, not only typically, but also legally and morally strucken with death, that hee entred not into the land of promise; thus was *Vzzah* strucken dead, for staying up the *Arke*; thus was *Ionah* cast into the Sea; thus was *Eli* his neck broken, for not correcting his children; hence came their Captivities, and carrying away into *Babilon*: Hence came their terrible Famines, whereby the mothers were driven to eat their own children; with such like examples innumerable, the whole preaching of the Prophets running chiefly upon this straine: Hereupon it was, that the Apostle said unto the *Hebrews*, converted to the Gospel, *Yee are not come to the bodily mountaine, nor unto the burning with fire, nor to blacknesse and darknesse, and tempest, so terrible that* Moses *said, I feare and quake.* And againe, *Rom.* 8.15. *Ye have not received the spirit of bondage to feare again.* Yea God kept the people of the Old Testament under this bondage of feare with such severity, that the *Manichees* and othes Hereticks fondly conceited upon the same, that there were two Gods, one of the Old Testament, that governed the people in rigorousnesse; and another of the New Testament, that governes peoples in gentlenesse. Whereas it is but one, and the same God that governed his people of

Deut. 28.
Levit 26.
Heb. 12.18.19. 20,21.
Rom. 8.15.
Calv. Instit. lib. 2. cap. 11. sect. 3.

Two causes of the severity of the Old Testiment.

the Old Testament with such severity and rigour, for two causes or respects: First to shew that nothing pleased him, but that *perfect righteousnesse revealed in his Law:* And therefore if their foot did step a little awry from the same, they were presently for their disobedience severely punished: Secondly to make them by the burthen hereof to groan for the comming of the *Messiah*, that should freely cloath them with that *perfect righteousnes*, which as the Apostle saith, *Rom.*3.21. *Was witnessed in that Law*; which the Apostle testifieth, in the Epistle to the *Galath.* 3. 24. and is the proper meaning of that place: namely, that the Law executed with such severitie was the Jewes Schoolmaster to drive them to *Christ*, that they might be made *righteous by faith.* Hence it was, that although they were the true children of God, as well as we, and heires of the same blessings, that we be; yet (as the same Apostle there testifies, *Galath.*4.1,2,3. they were in comparison of us, like little children, and like Wards in their non-age; and thereby under these three infirmities of little children, from which wee are now freed.

Rom.3.21.

Gal.3.24.

Gal.4.1,2,3

The Church of the Old Testiment under the three infirmities of infants.

As first, they had not a cleer sight, and a ripe understanding by the death of Christ of the greatnesse of the riches of the Gospel, and of the worth of their spirituall treasures (as little children, and Wards know not the worth of their rich lands and inheritance) but saw them darkly as things a farre off, *Heb.*11.13. it being true that a learned Dispenser of Gods Mysteries saith: *That it behoved, before the Sun of righteousnesse was risen, there should neither be so great brightnes of revelation, nor so deep sight of understanding: And therefore God so gave them in measure, the light of his word, that*

Heb.11.13.

Calv. Instit. lib. 3. cap. 11. sect. 5.

they

they ſaw Chriſt and his riches, as yet, a farre off, and darkly.

Secondly, like heires in their non-age, that have not their whole inheritance, but (as it were) little pittances thereof adminiſtred unto them, for comfort, food, and apparell, as a ſecret teſtimonie that the whole land in the hand of their Guardians is theirs: So theſe (as the Apoſtle ſaith) *Received not the promiſes, Heb.* 11.13. but (as it were) little pittances of their riches outwardly, adminiſtred unto them under ſhadows, types, and figures, of the blood of Bulls, and Goats, *which were not able to make them perfect concerning the conſcience, Heb.*9.9. and therefore *were* faine to be *renewed every yeer, Heb.*10.1,2,4,11. Becauſe *the Old Teſtament made nothing perfect, Heb.*7.19. That being likewiſe true, that the foreſaid Diſpenſer of Gods Myſteries, ſaith, That *the ſtore of heavenly riches, whereof there is offered unto us in the Goſpel, a more plentifull enjoying, they did but a little ſip of it.* 2 Heb. 11.13. Heb. 9.9. Heb. 10.1,2,4, 11. Heb. 7.19.

Thirdly, as the little Child whilſt he is a Child, is under Tutors and Governours; that is, in feare and terrours of the rod of the Schoolmaſter, and of ſharp corrections for his honeſt and vertuous education: So they were under ſuch ſeveritie of the Law, that if they did (as I ſaid before) but ſtep a little awry, they had the Law as a Schoolmaſter that took notice of their ſins, and ſharply ſcourged them for the ſame, thus conſtraining them to holineſſe and righteouſneſſe by fear, as a Schoolmaſter doth children to vertuous education, *Galath.*4.1. But to them that object that *David* and *Daniel*, and the Prophets, were not little children to us, but wee rather little children to them; they having more freedome of conſcience from the feare 3 Gal. 4.1. *Obiect.*

Answ. and bondage of the Law, than wee. I answer, that that makes little to our commendations; that they profited in the Gospel more, being under the time of the Law, than we, being under the time of the Gospel: but yet I adde that further answer of *Calvin*, *That although they feeling the oppression and bondage of the Law, did flie to the succour of the Gospel, then twinklingly and glimmeringly shining a farre off: yet we deny that they were so endued with the spirit of freedome and assuredness, that they did not in some part feele both feare and bondage by the Law; yea in such measure, that in comparison of us, they were both children, and under the testament of bondage and feare.* Nay, S. *Paul* is not content to liken them to little children under the Schoolmasters rod: But also to men shut up in prison, and to servants under an hard Apprenticeship, eagerly longing for their freedome by the comming of Christ, that might fully reveale the making them *perfectly holy and righteous from all spot of sin in the sight of God freely*, *Galath.* 3.23,24. Thus was the glory of *Free Iustification*, hid and vailed under the severity and rod of the Law, whereby they seemed not justified, but rather, as the Apostle saith, as slaves and servants, ever for their defaults under the whip, and more like malefactors in prison, than sonnes and heires of such glorious benefits, as is the *fulnesse* of *Free Iustification*. And such were the children of the Old Testament.

Gal. 3.23.24.

2. The time of *Iohn Baptist.*

The second time comming betweene the Law and the Gospel, was the time of *Iohn Baptist*, continuing unto the death of Christ, and was more glorious than the time of all the *Prophets* before, by reason of the glory of his ministery; for although he revealed sinne terribly by the Law, so that the *Scribes* and *Pharises* that

that thought themselves so holy and righteous were glad to be washed of him; yet because *he pointed with his finger to the Messiah*, that was now come, and preached, yea, and sealed by Baptisme a more full exhibiting of *free Iustification*, saying, looke how truely I wash your bodies with water, so truely is the *Messiah* come among you, ready with his blood to wash away all your sins; for you may behold and see among you *the Lambe of God that taketh away the sinne of the world*, *Iohn* 1.29. Whereupon although *Iohn* came short of two points that made the ministery of all the former Prophets very glorious; as first, to foretell things to come; and secondly, to confirme the same with miracles, whereof *Iohn* did neither: yet so glorious was his ministery that *among all the Prophets borne of women, arose not a greater Prophet* and Minister *than Iohn*: because by his pointing to the *Messiah* now come and present; he did not only preach and seale by *baptisme* a fuller exhibiting of the glory of *free Iustification*; but thereby also the former legall severity that then lay upon the children of God and the schoole-master-like governement began to slacke and cease: for although *Iohn* laid open *culpas*, their sins, and the danger of the same belonging to the wicked, and so divided and applied the Law rightly: yet *depœnis*, that is, concerning any punishments inflicted upon Gods children, we read none; but rather many judgements and punishments by Christs miracles were healed and removed away. Whereupon, though *Peters* foule fault of denying and grosse forswearing his Master, and others sinnes were in that middle state taken notice of, yet no punishments were inflicted upon them for the same: for *Ambrose* saith of *Peters* denyall and teares

Iohn 1.29.

tears we do read: but of any ſatisfaction or puniſhment we read not, no not when the ungratefull *Samaritans* (though afterwards converted) refuſing to receive *Chriſt*, *James* & *John* would in a legall rigour have had fire to come downe from heaven to conſume them, yet would Chriſt inflict none, whereof two reaſons may be yeelded: firſt, becauſe the upſhot and fulneſſe of all puniſhment of all the ſinnes of the Elect was now going to be acted and executed in the death of Chriſt upon the Croſſe, drowning all puniſhments and Schoole-maſter-like whippings inflicted in former times. And ſecondly, becauſe the Bride that was a childe before, and under the rod, now the fulneſſe of time being come, *Galat.* 4. 4. was as one growne to full age, no longer under a ſchoole-maſter, but preparing to attire herſelfe in the *wedding-garment* of that *righteouſneſſe*, which her *Bridegroome* had now actually wrought, *Mat.* 3. *Herein to marry her unto himſelfe in righteouſneſſe for ever. Hoſ.* 2. 19. And this expiring of the ſchoole-maſter-like whippings vailing and darkening *free juſtification*, Chriſt himſelfe teſtifieth, ſaying, *The Law and the Prophets prophecied untill Iohn: ſince that time, the Kingdome of God is preached, and every man preſſeth into it*, *Luke* 16. 16. *Matth.* 11. 13. for what was the *prophecying* of the Law, or what elſe did the Law *prophecie*, and what did the *Prophets*, agreeing with the Law, principally preach to the children of God then, but (as if they had not been juſtified) a ſevere exacting of righteouſneſſe with large promiſes to the doers of the ſame, as if they were to merit the favour of God and his bleſſings temporall and ſpirituall; but with threats of wrath and anger and ſharp puniſhments to his children failing in the

Luke 9. 53, 54.

Two reaſons why ſinnes were not puniſhed in *Iohn Baptiſts* time.

2.

Galat. 4. 4.

Mat. 3. Hoſ. 2. 19.

Luke 16. 16. Matth. 11. 13.

the ſame? and not only threatning theſe things, but alſo executing the ſame ſharply upon them, as wee heard before: this was the *prophecying* of the Law untill *Iohn* being the meere ſchoole-maſter-like government that ceaſed with *Iohn*: which the *Apoſtle* to the *Galat.* teſtifieth more fully, ſaying, *But after that faith* (that is Chriſt the object of faith) *is come, we are no longer under a Schoole-maſter*, *Galat.* 3. 25. upon which words of the Apoſtle, the expoſition of the learned Interpreters is worth the marking, ſaying thus, *Iam Pædagogii munus expiraſſe, nec locum amplius habere, diſertè affirmat*: that is, now the Apoſtle flatly, or expreſſely affirmeth that the office of the ſchoole-maſterſhip is expired, and hath place no more. Not but that the Law is to be preached, (as hereafter ſhall bee further ſhewed) but that the former legall whippings of the old people of God under the old Teſtament, driving them as little children to obedience by feare, thereby vailing and darkening *free juſtification*, was now expired and ended; which the ſaid learned interpreters expreſſe more largely thus: But we Jewes and people of God under the old Teſtament, were in times paſt children under the Law, as under a ſchoolmaſters *ferula*: But Chriſt being exhibited and come, now being by faith growne to full age, wee are under the ſchoolemaſterſhip of the Law no more; as not needing that legall ſchoolemaſterſhip, being *emancipati* by our full growne age. The Law therefore hath the uſe of that direction no more, and therefore it ought not to be joyned and mingled with faith. After this manner doth the Apoſtle lay forth not only the uſe of the Law, but alſo ſhewes, why it ought to bee but for a time: hitherto theſe witneſſes. Now when the

Gal 3.25.

The Law is to be preached.

the rising *Solis Iustitiæ* of the Sun of righteousnesse had dispelled the mist of this pedagogie, *Iohn Baptist* being filled with joy in hearing the voyce of *the Bridegroome* began so to open the Kingdome of Heaven by preaching, and sealing by Baptisme such a cleere manifestation of *free justification*; that not only unperfect *Apollos*, that knew but the Baptisme of *Iohn* only, became fervent, and zealous in the way of the Lord, *Acts* 18. 25. but also many others were so repleniſhed with joy and zeale, *that they* even *pressed with violence into the Kingdome of Heaven and the violent tooke it by force*, *Mat.* 11. 11, 12. And such were the children of the middle time, in the time of *Iohn Baptist*.

Acts 18.25.

Mat. 11. 11, 12.

Thirdly, the time from which Christ groaned out his blood and life.

But now thirdly, the third time from which Christ groaned out his blood and life upon the Crosse, crying out, *it is finished*, *Iohn* 19. 30. namely, that both *Culpa* the sinne it selfe, and *reatus* the guilt, and *pœna* the punishment, and all, by the full exhibiting of the wedding-garment, by this infinite meanes of his owne death upon the crosse, are so utterly and infinitly abolished, and such an everlasting righteousnesse is so fully brought in upon Gods children; and his glorious resurrection manifesting this righteousnesse to bee so fully wrought upon us, that this time is most glorious of all; yea, as the Apostle saith, *Exceeding in glory*, 2 *Cor.* 3. 9. 10, 11. For now is fulfilled and finished that Prophecy of *Zechary* saying, *In that day there shall bee a fountaine opened to wash away sinne and uncleanesse*. Why, were not the sins of Gods people washed away before that day that the Prophet speakes of? Yes; but whereas they had before vessels, as the *Brazen Sea*, and such like to wash in, signifying their spirituall washing, then at that day of Christs death, the full flowing

Iohn 19.30.

2 Cor. 3. 9, 10, 11.

Zechar. 13. 1.

ing

ing fountaine of Christs blood should so abundantly wash them cleare from all their sins, that they should, from all their uncleanesse, be made in the sight of God *whiter than snow*. Now is fulfilled and finished that Prophecy of *Daniel*, saying, *Seventy weekes are determined upon thy people to finish transgressions, and to make an end of sins, and to make a reconciliation for iniquity, and to bring in everlasting righteousnesse*. Doth the *Prophet* promise here no more than the people of God had before those *seventy weekes*? what a kinde of prophecy were that? yes, although all the children of God, had as *Calvin* saith, a little sip & taste of all these graces, by which they were saved; yet, the full fountaine and flowing streame of them were after those *seventy weekes of yeares*, at the death of Christ poured out upon the holy City of Gods Church, in a more excellent manner, and in a more abundant measure. And this the Prophet *Ieremie* also testifieth to be proper to the time of Christ, saying thus, *in those daies, and at that time, saith the Lord, the iniquity of Israel shall be sought for, but there shall be None*. This *None*, spoken as God speakes in truth, is a glorious condition: but when shall this be? even in those dayes, and at that time that *Daniel* before spake of, namely at the death and resurrection of Christ, wherein as *Calvin* speakes, *The flowing store of Christs riches are disbursed unto us*. Hence come those mighty voyces of the dispensers of Gods mysteries before set downe, full of spirituall Majesty and glory, passing the Ministery of *Iohn Baptist*: Namely, first of *Luther*, saying, *And that there is no more sinne in the Church since Christ now reigneth*, (marke here is the, third time specified, *since Christ now reigneth*) *wee daily confesse in the Apostles Creed*, Ierem. 50. 20.

when

when we ſay, I believe that there is an holy Church: which is indeed nothing elſe, but as if we ſhould ſay, I believe that there is no ſin in the Church of God: for they which believe in Chriſt are no ſinners, but are holy and righteous, Lords over ſin and death, and living for ever. But faith only ſees this, &c. So likewiſe doth *Calvin* magnifie this third time, ſaying, *Now therefore under the new Teſtament, God doth not ſo much as remember our ſins, becauſe there is now made one cleanſing for them all, once making us perfect for ever.* Otherwiſe the Prophet ſhould ſay in vaine, or to no purpoſe, that this ſhould be the benefit and glory of the new Teſtament, that God *will not ſo much as remember our ſins any more, Ierem.* 31.34. Hence from the glory of this third time is that ſaying of *Luther*; *That whoſoever have not confidence in this one point, that his ſins are ſo perfectly taken away and utterly aboliſhed out of Gods ſight, now by the blood of Chriſt, that God doth ſee no ſin in us, without doubt they are damned*; *viz.* ſo long as they continue to rob this third time of her glory, and Chriſt of this full revealed efficacy of his blood. And what ſhould I ſtand to recite any more of the witneſſes of the glory of *free juſtification* before ſet down, ſeeing as one ſaith of *Luthers* ſpeeches, ſo I may ſay of all their teſtimonies before expreſſed, that they are ſayings of high contemplation of Chriſt, and mighty voyces of *free juſtification*, full of ſpirituall Majeſty, deſcribing the glory of this third time, which Saint *Paul* ſaith, doth *exceed in glory*, and wherein (as *Calvin* truely ſaith) *the leaſt Miniſter doth now in his Miniſtery excell and paſſe Iohn Baptiſt, becauſe he could not thus expreſſe this ſame incomparable ſtrength and glory, which after Iohns time appeared in his reſurrection:*

Ierem. 31. 34.

Calv. Inſtitut. li. 2. cap. 9. Sect. 5.

which

which glory *Peter* doth generally describe to consist mainely in three things. 1 Pet. 1. The glory of the new Testament consists in three things.

First, that the old Prophets did diligently search into this glory; but found that the full streame thereof should not bee administred unto them, but unto us.

Secondly, that it should consist in the sufferings and most wonderfull actuall death of the very Son of God.

Thirdly, in such glorious effects ensuing the same, that the very Angels stand in admiration (θεᾶσαι) at the glories that follow upon those actuall sufferings of the Son of God. For now *the vaile* of the Pædagogie before mentioned, *is rent into two pieces from the top to the bottome, Mat.* 27. 51. *Now the way to the holy of holyes*, before shut up, *is gloriously opened, Heb.* 9. 8. *Now the Queen comes forth, cloathed with the vesture of gold of Ophire, being all glorious within, Psal.* 45. 9. 13. *and enters with joy and gladnesse into the Kings palace*, verse 15. that is, into the Kingdome of heaven here set up on earth by Christ, which is the joyfull glorious time and state now under the Gospel, *Mat.* 11. 11, 12. which Kingdome of heaven is this glorious new-revealed *righteousnesse, and peace, and joy in the holy Ghost, unspeakable and glorious, Rom.* 14. 17. *1 Pet.* 1. 8. Now this Queen makes her *children Princes in all lands, Psal.* 45. 16. *Revel.* 1. 6. *Now appeares the great wonder in heaven, a woman cloathed with the Sun, and having the Moon under her feet, and a crowne of twelve starres upon her head:* as shall be further shewed in the second part of Justification.

Matth. 27. 51. Heb. 9. 8. Psal. 45. 9, 13. Verse 15. Matth. 11. 11, 12. Rom. 14. 17. 1 Pet. 1. 8. Psal. 45. 16. Revel. 1. 6.

Now we see, the Bride that was before a child, and under the rod, must not now if she chance to tread her

her foot a little awry, have the rod brought forth againe to whip her being a *Bride* and a *Queen*, and in her marriage attire, and *wedding-garments*, *Revel.* 19. 7, 8, 9. Now the heires that were before *hæredes pupilli*, heires in their non-age, are now become *hæredes adulti & emancipati*; that is, come to their full age, and freed from their former child-like condition; because we have (as the learned interpreters shew) received *Ius Adultorum*, consisting in a threefold prerogative, contrary to the three former infirmities of heires in their non-age: as

Rev. 19. 7. 8. 9.

The threefold prerogative of the new Testament.

1 First we are more capable to conceive by the death of Christ, & of ripe understanding to understand thereby, the greatnesse of the rich treasures of the Gospel (if preachers be faithfull to lay out the worth and glory of the same) as S. *Paul* said; *To me is given this grace, that I should preach among the Gentiles the unsearchable riches of Christ*: Because the saying of *Calvin* is most true; *that it is meet that the presence of Christ should have this excellency of prerogative, that from it should arise the cleere revealing of the glory of the heavenly mysteries, whereby we attaine in a manner into the secret closets of heaven.* Whereupon *Brentius* also truly saith, *Tempus Evangelii facit statim ex auditoribus summos Doctores, hoc est, perfectè justos; non quidem in carne, sed in Christo*; that is, the Gospel makes us of hearers presently great Doctors, that is, perfectly righteous; not indeed in the feeling of the flesh, but as we are translated into Christ. And therefore for this first prerogative is the joyfull exclamation of Christ very pathetical, worthy greater marking and better feeling and experience in our hearts, saying, *Blessed are your eyes for that which you see, and your eares*

Instit. lib. 2. cap. 11. sect. 5. c.

Brentius in Gal. 4. 1.

for

for that which you heare; for many Kings and Prophets have deſired to heare thoſe things which you heare, and have not heard them, Mat. 13.16,17. Math.13.16,17.

The ſecond priviledge is, That we are *emancipati*, freed from that ſchoolmaſter-like government, and pædagogicall whippings that held the old people of God in bondage and feare, like children and ſervants; *this* (ſaith *Calvin*) *being the ſumme of difference between the old Teſtament and the new: that the old Teſtament did ſtrike into mens conſciences trembling, and did drive to obedience with feare; but the new carries us to the glorifying of God with fulneſſe of joy.* The Apoſtle plainly teſtifying that the Law was a ſchoolmaſter to drive to Chriſt, that we might be made perfectly holy and righteous in the ſight of God freely by faith; and then flatly avoucheth, that *faith being once come, we are no more under the ſchoolmaſter, Galat.* 3.24,25. 2 Inſtitut. lib. 2. cap.11.ſect.9. Gal 3.24,25.

The third prerogative of heires come to their full age, that we are now in this third time entred into, is a fuller enjoying, and reall poſſeſſion of the fuller revealed riches and treaſures of the Goſpel: whereupon *Calvin* truly ſaith, *that whereas the old people had but a ſip of the treaſures of the Goſpel, there is offered unto us now in the Goſpel ſuch a plentifull enjoying of the ſame, that for the ineſtimable flowing ſtore of thoſe riches exhibited to us, it is now not without cauſe ſaid, that at Chriſts coming, the heavenly Kingdome of God, called the Kingdome of heaven, is here erected in earth; becauſe the children of God are hereby entred into a fuller fruition of all the unſearchable riches of the Goſpel, which the very Angels deſire to look into: whereby being mounted upon the chariot of the Goſpel, running upon theſe foure wheeles: Firſt,* Wiſedome; *Secondly,* Righteouſneſſe; *Thirdly,* Sanctifica- 3 Inſtitut. lib. 2. cap.9. ſect.1.

1 Cor. 1. 30. Sanctification; *And fourthly*, Redemption, 1 *Cor.* 1. 30. *they are swiftly carried to the glorifying of God in all joy,*

Tit. 2. 14. *and zealous converſation*, *Tit.* 2. 14. *And theſe are the children of the new Teſtament, theſe are the right children of the Goſpel, and theſe are the true and naturall children of faith.* And thus doth this third time, *viz.* of the Goſpel, excell both the other times, and exceed in glory: for thus ſaith the Apoſtle, *If the miniſtration of death graven in the tables of ſtone was glorious, ſo that the children of Iſrael could not abide to behold the face of Moſes, for the glory of his countenance; which glory was to be done away: how ſhall not the miniſtration of righteouſneſſe*, that is this third time, fully exhibiting the righteouſneſſe of Chriſt, making the children of God perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, *much more exceed in glory? changing us into the ſame image from glory to*

2 Cor. 3. 7, 8, 9, 10. *glory* 2 *Cor.* 3. 7, 8, 9, 10. And thus the leaſt miniſter in this kingdome of heaven here upon earth, by laying out and adminiſtring theſe full treaſures of the Goſpel,

Math. 11. 11. is *greater than Iohn Baptiſt*, *Mat.* 11. 11. upon which place the faithfull Expoſitors ſay faithfully thus: *Magnitudo hæc ad docendi munus refertur, &c.* that is, this greatneſſe of the leaſt Miniſter above *Iohn Baptiſt* is to be referred to the office of teaching: wherein Chriſt ſhewes, that by how much *Iohn* excelled all the Prophets that were before him; ſo much doe the Miniſters of the Goſpel excell *Iohn Baptiſt*: for if *Iohn* were therefore greater than all the Prophets that were before him, becauſe he went immediately before Chriſt, that preſently followed him, or becauſe he pointed to him being preſent; how ſhall not an Apoſtle, or any other leſſe Miniſter of Chriſt be greater, who

who not only preacheth, Christ to be come: but also layeth forth the mysteries (or as another saith, *Magnalia regni*) the great things of his Kingdome; or as the expresse word of God saith, *magnifica Dei*, the *magnificent and wonderfull things of God, as the spirit gives them utterance*, *Act.* 2.4.11. Act. 2. 4. 11.

But alas, herein, not only the Papists stumble (as I said at the beginning of this chapter) building upon *Davids* sharp punishment after he was forgiven, and such like examples of executing the pedagogicall severitie, their works of satisfactions; as also upon the large promises of blessings, temporall and eternall, made unto legall workings, do build their merits, and magnifying of works. And surely the Apples and Nuts, and Cakes, and the rod of temporall punishments, with which (as they themselves do write) God did govern that first people, as little children, buried by S. *Paul*, *Gal.* 3.25. ever since the comming of Christ, and now rotten, are fit foundations for their childish and rotten buildings: not only these (I say) doe thus play the children againe; but also we Ministers of this glory of the Gospel, too many among us, doe not only limp in our practise, and lisp in our speech, but even halt downe right; being so farre from passing *John Baptist* in opening the kingdome of heaven, that we come not neer him; neither in his inward fulnesse of joy in hearing the voice of the Bride-grome, that then was come to enrich so royally the Bride; nor in outward washing the people from *all their sinnes*, that is, in not preaching and opening the glory of *Free Iustification* as he did; much lesse doe we lay out the glory of the *third time*, that doth *exceed in glory*. But contrariwise, wee slide *Reform. concio. 13. in Galat. 4. Gal. 3.25.*

back to the legall teaching of the Old Teſtament, from which we not underſtanding the intent of God in ſuch high commending, and ſharp exacting of works and legall righteouſneſſe, doe fetch our principall veine of preaching; and doe make it our common and chiefeſt manner of teaching, only a little as the old Prophets did, to glance at *Free Iuſtification*, mercy and grace in generall termes; but all our maine labour is to command things that are right, and to forbid wicked doings, to promiſe rewards to the followers of righteouſneſſe, and to threaten puniſhments to the tranſgreſſors; which ſeemes both in preachers and people a good and plauſible courſe to fleſh and blood, be-
Rom. 2. 14, 15. cauſe it is the teaching of reaſon, and the *light of nature* deſcribed, *Rom.* 2. 14, 15. to bee thus in the very Gentiles: namely, *that the Gentiles which have not the Law, doe by nature the things contained in the Law*: much more then do they approve & allow of the hearing of it; *For they have the effect of the Law written in their hearts accuſing them* with fear of puniſhment *for their evill doings*; *and excuſing them* with hope of ſpeeding well *for their well doings*: this kinde of teaching the people do like and applaud as agreeing with that light of nature: but what comes hereof? truly wee *ſow* up againe (in reſpect of the former *Pedagogie* of the morall Law) the *vaile* that *was rent in two pieces, from the top to the bottome*: we ſhut up again the *holy of holies*: we hide & darken, if not put out the benefits of Chriſt, preaching, as if the children of God were not made *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*. Wee confound the Old Teſtament with the new: we bring back the full grown heir to Schoole again to be whipped

whipped of his School-maſter, contrary to the expreſſe doctrine and direction of the holy Ghoſt, ſaying, *that after faith is come, wee are no longer under a Schoolmaſter*, *Gal.* 3.25. And if wee doe not pull off the wedding-garment over the Brides head; yet wee bring forth rods to whip the *Queen, ſtanding at the right hand of the King in the Veſture of the gold of Ophir*, *Pſalm.* 45.9. We doe hinder true Sanctification; and either with legall threats or rewards doe cauſe but a conſtrained hireling ſanctitie, which is hypocriticall legall holineſſe, or elſe doe cauſe people to run, though more cautiouſly, yet the faſter, into the iniquities and ſinnes ſo vehemently with legall terrors forbidden; according to that old true ſaying: *nitimur in vetitum ſemper, cupimuſque negata*; wee ruſh the faſter into things forbidden, and alwayes deſire the things denied us. And all this becauſe we doe not firſt ſtabliſh and root them in the aſſurance and joy of *Free Iuſtification* without works; for the ſeeking for further aſſurance by works, though not as cauſes, but as effects, makes people ſet the Cart before the Horſe, and to confound, by the violence of the light of nature, the effects with the cauſes; and ſo to labour after the ſuppoſed works of ſanctification more than after faith, that ſhould give to Chriſt only, the ſole glory of our aſſurance; therefore they ſhould firſt have aſſurance, and then do, that which they doe, in thankfulneſſe for their aſſurance: True it is, that I cannot aſſure thee, of mee; but by my *confeſſion with* my *mouth*, *Rom.* 10.10. and thankfull obedience in my deeds: But the having of Chriſt alone, and his righteouſneſſe, with his other free benefits depending thereupon, muſt aſſure me. And theſe are they that are only able to change mens hearts, and to amend

Gal. 3.25.

Pſal. 45.9.

Rom. 10.10.

their naturall prepoſterous perverſneſſe, and to carry them with all joy, and love, and zeale as ſtrong as fire and death, to glorifie God in all holy and zealous converſation: which nothing but the ſeeing of the bounty of God in theſe riches freely beſtowed, with the excellency and unſearchable worth and glory of them powerfully preached with joy and zeale, can effect and bring to paſſe. Which for Preachers now to faile in, is bad enough.

But if wee bee offended at the mighty voyces of faith and Juſtification, uſed by the learned, to expreſſe the glory of this third time; and when we dare not for ſhame deny the glory of *Free Iuſtification*, thus teſtified by the common conſent of the learned, yet will ſay; I dare not ſay ſo of Juſtification, as *Luther* ſaith; that is (as *Luther* truly ſaith) *I dare not ſay my* Creed, *in the true meaning thereof, and thereupon to traduce, calumniate, and to perſecute them, that uſe theſe ſayings teſtified by the learned, to be but ſpeeches full of ſpirituall majeſtie and glory; this is farre worſe: For this is to bee like the Owle, that can ſee a little, if ſhe have but a little glimmering light; but if the Sunne be up, and ſhine forth with her bright beames ſhe is ſtrucken ſtarke blind. But faithfull Miniſters ſhould above others, like* John *the* Evangeliſt *not only mount a loft with the Eagle, but alſo be Eagle-eyed to look againſt ſuch bright beames,* Solis Juſtitiæ *of the Sunne of Righteouſneſſe, without dazzling*: But if the ſayings of the faithfull Diſpenſers of Gods myſteries, expreſſing the glory of this third time doe dazzell our eyes; let us (as the beſt remedy) annoint our eyes with eye-ſalve, that ſo with the *Eagles brood*, wee may look more directly upon the glorious beames of the *Sunne of Righteouſneſſe*, leſt failing

An apt ſimilitude.

failing hereof, we be at length caſt downe out of the Eagles neſt, as a baſtard brood. But if we doe thus annoint our eyes, wee may eaſily by right marking the differing glory of theſe three times, anſwer the former propoſed queſtion; namely how it comes to paſſe that the faithfull diſpenſers of Gods myſteries avouch, that God ſaw ſinne in theſe Juſtified perſons exemplified, and yet now ſees none in us? but that the weakeſt capacity may not ſtumble at this phraſe of the learned, expreſſing the glory of *free juſtification*, I will for the weaker memory make all, that hath been ſpoken of this point, cleere and manifeſt by a breefe and plaine *antitheſis* thus:

An *antitheſis* ſhewing the difference between the ſtate of the old Teſtament and new.

First, God ſaw ſin in them, as the vaile not fully yet revealing and manifeſting the glory of *free juſtification*, *Rom.* 3.21. but he ſees none in us, as the vaile is removed away, and the glory that we are made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*, is fully revealed and fully manifeſted, *Zachar.* 13.1. *Dan.* 9.24. *Ierem.* 50.20. 1 *Iohn* 1,7. *Hebr.* 10.14.17,18.

Rom. 3.21.
Zach. 13.1.
Dan. 9.24.
Ierem. 50.20.
1 Iohn 1,7.
Heb. 10.14,17,18.

Secondly, God ſaw ſin in them, as they were *hæredes pupulli*, children that had need of the rod by reaſon of their non-age, *Galat.* 4.1.2,3. but he ſees none in us, as being *hæredes adulti* full-growne heires, *& emancipati*, *Gal.* 4.4,5.

Gal. 4.1,2,3.
Gal. 4.4,5.

Thirdly, God ſaw ſin in them, and puniſhed them for it, as they were under the Schoolemaſter of the Law, *Galat.* 3.23, 24. But he ſees none in us, as we after faith is come, that we are made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, are no longer under a Schoolemaſter*, *Gal.* 3.25.

Gal. 3.23, 24.
Gal. 3.25.

Fourthly, God ſaw ſin in them, as they were not made
Hebr. 9.9. *perfect concerning the conſcience, Heb.* 9.9. but he ſees
none in us, as we being perfectly purified with Chriſts
H.b.9.13,14. blood actually and fully exhibited, *Hebr.* 9. 13. 14.
Heb.10.1.2. *Have no more conſcience of ſin, Heb.* 10. 1, 2. 14. 22.
14.22. Fifthly, God ſaw ſin in them, as they were come unto
the *Mount burning with fire, and to darkneſſe and black-*
Heb. 12.18.21. *neſſe and tempeſt, Heb.* 12. 18. 21. but he ſees none in
us, as we are come to Mount *Zion*, and to the City
of the living God, and to the celeſtiall Jeruſalem,
Heb.12.22,23. *Heb.* 12.22,23,24.
24. Sixthly, God ſaw ſin in them, as being under the
time of the Law, and ſpirit of bondage to feare: but
he ſees none in us, as we are under the time of the
Goſpel and ſpirit of joy and love, that caſteth out
Rom.8.15. that feare, *Rom.*8.15. 1 *Ioh.*4.18.
1.Iohn 4.18. Seventhly, God ſaw ſin in them, as their Prophets
and Teachers being leſſer than *Iohn Baptiſt*, came not
preaching and opening the Kingdome of Heaven;
but he ſees none in us, as the leaſt of our Prophets
and Teachers being in their Miniſtery greater then
Iohn Baptiſt, doe bring us fully into the Kingdome of
Matth.11.11. Heaven, *Matth.* 11. 11. *Luke* 16. 16. Which King-
Luke 16.16. dome of Heaven is not meat nor drink, much leſſe
ſin and puniſhment, but *righteouſneſſe and peace, and*
Rom.14.17. *joy in the holy Ghoſt, Rom.* 14. 17.
Eightly, God ſaw ſin in them, as they were under
the Old Teſtament, that made nothing perfect; but
he ſees none in us, as we are under the New, and better
Teſtament, ſtabliſhed upon better promiſes, and makes
Heb 7.19. &8. us perfect, *Heb.* 7.19. and 8. 6. and 10. 1, 2. 14. and
6. &10.1.2.14. 11. 39, 40. All which is worthily expreſſed by that
&11.39.40. Reverend *Iewel* of England, ſaying thus, *Our elder Fa-*
Iewel. *thers*

thers in the Old Teſtament were under a Schoolemaſter, and had not the perfect knowledge of this light: But now God hath ſcattered all theſe Clouds, and we behold as in a mirror the glory of God with open face. Our elder Fathers in the Old Teſtament, had only a dimme candle to guide their feet, we have the bright Sun Beames (O wonderfull difference:) *They had only the greene blade of the corne, we have the plentifull encreaſe, even as in the time of harveſt* ( )exceeding advantage:) *They had the ſhadow, we have the light; they had only a drop to refreſh themſelves, we have the whole ſtreame of Gods mercies powred upon us: Now is that new Ieruſalem the glorious City of our God revealed from on high: Now hath the bright Sun of righteouſneſſe appeared from on high: Now hath God made the new heavens & the new earth, and hath fixed his Tabernacle and dwelling place among men.* O that our tongues were untied, and our lips touched with the burning coale from the Altar Chriſt, that we might lay out the worth and glory of theſe things, then ſhould we be right Miniſters of the Goſpel of Chriſt; then ſhould we make our feete beautifull, by bringing theſe glad tidings of peace, and theſe glad tidings of good things, not confounding but truely diſtinguiſhing betweene the glory of the Old Teſtament, and the exceeding glory of the New; yet I end this point, ſaying with *Calvin, That this diſtinction Chriſt himſelfe meant of, when he ſaid, the Law and the Prophets are unto Iohn, and that from thence forth the Kingdome of heaven* (that is, the fulneſſe of the treaſures of the Goſpel) *is preached, and every man preſſeth into it, Luke* 16. 16. Luke 16. 16.

CHAP. VII.

Containing Answeres to certaine Reasons Objected.

Third and last sort of Objections.

NOW let us proceed to their third and last sort of Objections; namely their Reasons, which prove their matter, no better than their misunderstood Scriptures, and examples, but only bewray more unbeleefe. First, they say that God doth correct with afflictions and crosses, yea and punish his Justified children for sin: *Ergo*, they are not with the wedding garment of Christs righteousnesse made so *perfectly holy and righteous from all spot of sin in the sight of God freely*, that God sees no sin in them. For (say they) will a loving father correct and punish his children for no fault? Now because this also (as well as the former that went before, and the rest that follow after) is a Papisticall cavill, much pressed by them also, to prove that the Justified children of God are not made both from *culpa* the sin, and *reatus* the guilt, and *pœna* the punishment, *perfectly holy and righteous in the sight of God freely*. And because some Protestants writing in their bookes of Gods correcting his children for sin are not rightly understood, and on the other side by the *Thomisticall* distinctions of the Schoolemen, of a fourefold punishment, the Law and the Gospel (as *Luther* justly complaines) are much confounded: yea, and that in the bookes of the ancient Fathers (except somewhat in *Augustine*) the true

true and cleere difference in this caſe, betweene the Law and the Goſpel is not rightly diſtinguiſhed; which (as he truely proveth and experience ſhewes) brought the Goſpel of Grace into much corruption with workes, and mens conſciences into great danger; therefore is this point ſomewhat the more largely to be handled, and reduced to the purity of the Scriptures; which is done by marking, that the cleere fountaine of Gods Word doth diſtinguiſh croſſes and afflictions, but into two ſorts. The firſt ſort are legall croſſes, and the ſecond are Evangelicall croſſes and afflictions. Two ſorts of afflictions.

First, the legall croſſes are the laſhes of the Law, and belong to ſuch perſons as are not converted, at the leaſtwiſe actively and declaratively: and as theſe unconverted perſons are of two ſorts, the Reprobate and the Elect; ſo likewiſe the uſe and operation of theſe legall croſſes is twofold, either Vindicative, or Corrective: Vindicative are ſuch afflictions as God executeth upon the wicked and Reprobates not converting them; but for their malicious wickedneſſe, as with flaſhes and flames of his wrath, deſtroying and confounding them: in which ſenſe God is called *the God of vengeance*, *Pſal.* 94. 1, 2. ſaying, *O Lord God to whom vengeance belongeth: O God to whom vengeance belongeth, ſhew thy ſelfe: Lift up thy ſelfe, thou judge of the earth, render a reward to the proud.* But corrective afflictions are ſuch laſhes of the Law, as are executed upon thoſe perſons that are the children of God by Election, but not yet converted; and ſo under the Law; and therefore thoſe afflictions are not in wrath to confound them, but in mercy to prepare them unto their converſion: and thus whilſt they live looſely, & wickedly, I Legall. Vindicative. Pſal. 94. 1, 2. Corrective.

ly, and luke-warme Laodiceans, not effectually called and converted, theſe croſſes and afflictions doe ſerve to correct them for their ſinnes; becauſe as God, whilſt they are not yet converted, ſees them in their ſins, or (which is all one) ſees ſin in them, by reaſon that they are not yet aboliſhed out of his ſight, being yet in the kingdome of darkneſſe and ſin, as the Epheſians and ſuch others were before their converſion, *Epheſ.* 2. 1,2,3. So he laies croſſes and afflictions upon them, as the rods and laſhes of the Law, for their ſins; that ſo they may look into the horribleneſſe and foulneſſe of them, and feeling a taſte of Gods wrath, and ſeeing their moſt fearefull danger by the ſame, may flie to Chriſt; that he by his blood may waſh away, and utterly aboliſh all their ſins out of Gods ſight, and make them *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*: which grace of Juſtification, bringing forth alſo Sanctification, truly converts them unto God. Thus the School-maſter of the Law, that held the Church of the Jewes, as little children under the rod, untill the comming of Chriſt (as is before declared) is alſo a School-maſter to drive with the laſhes of croſſes and afflictions the unconverted Gentiles alſo unto Chriſt: and ſo is that ſaying of S. *Paul* common both to Jew and Gentile; *That the Law is a School-maſter to drive us to Chriſt*, that he may heale both our ſoules of ſinne, and our bodies of afflictions, by making us *righteous freely by faith*, *Gal.* 3. 24. Examples for theſe legall croſſes and afflictions are theſe, *Lament.* 3.39,40. *why is the living man ſorrowfull? Man ſuffereth for his ſins:* 1 *Sam.* 12. 14. and *Pſal.* 89. 30,31,32: and 1 *Cor.* 11. 31,32. and *Revelat.* 3.18,19. where although the luke-warme Laodiceans

Epheſ. 2. 1, 2, 3.

Gal. 3. 24.

Lament. 3. 39, 40.

1 Sam. 12. 14, 15.

Pſal. 89. 30, 31, 32.

1 Cor. 11. 31, 32.

Revel. 3. 18, 19.

Laodiceans had not gotten on the *white garment* of Juſtification, *that their filthy nakedneſſe might not appeare*; yet for the Election ſake they are rebuked, and threatned, and chaſtened in love, to get the ſame white raiment on, that their filthy nakedneſſe may not appeare: with many ſuch places both in the old Teſtament, and in the new, innumerable. All which places are eaſily diſcerned to be legall by that infallible rule of diſcerning the voyce of the Law, and the voyce of the Goſpel, one from the other, before ſet downe out of *Patricks places* in the anſwer to the objection of Pſalme 51. 4. which legall rebukes, afflictions, and corrections, becauſe they are the Elect upon whom they are executed, and that to ſo profitable an end, as to drive them to Chriſt, that he may convert them: hereupon are the many commendations of them, both in the Scriptures, and writings of the learned: as that they give underſtanding, that they are medicinable, that they that endure them are bleſſed, that they are tokens of Gods love, and ſuch like: not that they are ſuch in themſelves, or have any vertue in them *per ſe* to convert, or heale, or make bleſſed; for the law, with all her rods and laſhes, can doe none of theſe, for they are the ſole glory of Chriſt alone: But *per accidens*, becauſe they prepare us, and drive us to Chriſt, unto whom when wee are come, out of him alone we draw virtue by faith, that heales and converts us, and makes us bleſſed, healing us by faith only with the wedding-garment of his own righteouſneſſe. And becauſe there are alwayes in every congregation many unhumbled perſons not terrifi-d with the horribleneſſe of the leaſt ſin; but are cold, dead, luke-warme, and ſecure ones, to be called at the leaſt

(as I ſaid before) actively and declaratively at all houres; and many meere civill honeſt men, yea and ſometimes many holy hypocrites, conceited of their owne holy walking and righteouſneſſe; therefore muſt a faithfull Miniſter, though (as I ſaid before) not mixe and mingle the Law and the Goſpel, as one would mingle black and white together, and marre both; but yet ever and alwayes preach the Law to the humbling of ſuch perſons: And he muſt not only and alwayes preach it, but alſo (wherein many of us doe too much faile, juſt as *Luther* prophecied, that it would come to paſſe after his time, that the very Law would not bee preached in his true veine and nature againe) wee muſt alwayes preach it to ſuch perſons, as killingly as we can; or elſe (as *Luther* truly ſaith) *it doth make but hypocrites; for the more killingly the Law is preached, the more truly it is preached,* 2 *Cor.* 3. 6, 7. *Rom.* 7. 9. that is, it muſt be preached firſt ſpiritually, as Chriſt expoundeth it in the fifth, ſixth, and ſeventh chapters of *Math.* and ſecondly as nigh as wee can poſſibly, by laying out the horribleneſſe of the leaſt ſin in the ſight of God: and then the multitude of them in the ſpirituall breach of each Commandement, both by commiſſion, and omiſſion: and thirdly the fiveſold puniſhment that God daily executeth in one place or other; we muſt preach it as nigh (as I ſaid) as poſſibly we can, with the ſame majeſty that God ſpake it, *in thundering and lightening, and terrible earth-quake, and flaming fire, reaching up to the midſt of heaven*; for which right nature of it, it is called the *fiery Law*, *Deut.* 33. 2. that ſo it may bee to ſecure ones, and unto them that are under it, the lightening of Gods wrath, the thundering of his anger, the meſſenger

To preach the Law truly, is to preach it killingly.

2 Cor. 3. 6, 7. Rom. 7. 9.

Deut. 33. 2.

senger of death, the hammer and ratling of hell to break in pieces the hard stones, that lie secure in the least sin. Now when the preaching of the Law shewing the horribleness of the least sin in the sight of God, and the searefulness of Gods wrath for the same, hath thus humbled and terrified, and killed men; then they flie willingly to Christ by faith, and sighing up to him; he by his full satisfactory punishment, heales all their soares, by making them *perfectly holy and righteous from all spot of sin in the sight of God freely*: then this also sanctifieth them, and makes them full of comfort, joy, love, and zeale of glorifying God in all holy and godly conversation, by zealous doing, and cheerfull walking by love in all Gods Commandements; which is the true Evangelicall Repentance continually walked in, that Christ is said to give, by turning away every one from his iniquities, *Acts* 3. 26. And hitherto of legall crosses and afflictions. Act 3. 26.

2 Evangelicall crosses.

Why Evangelicall crosses are not to correct and punish for sin.

Now on the other side, Evangelicall crosses arise of the Gospel, and are laid upon them that are thus truly actively and declaratively converted, not to correct and punish them for their sins, as before: for this were to mingle, to mixe and confound the Law and the Gospel: this were to deny Christs satisfactory punishment; because it is therefore fully satisfactory, because we have thereby *not one spot or wrinkle of sinne, nor any such thing* in the sight of God, *Ephes.* 5. 27. It is therefore fully satisfactory, because *by his death upon the crosse he hath made us so holy, that we are without all blame, and without all fault in the sight of God freely*, *Colos.* 1. 22. yea, this were to deny, that of unjust wee are made just, that is, *perfectly holy and righteous from* Ephes. 5. 27. Colos. 1. 22.

all

all ſpot of ſin in the ſight of God freely. And briefly this were to deny the expreſſe words of S. *Paul*, ſaying, *That after faith is come*, that we are made thus perfectly holy and righteous in the ſight of God, *we are no longer under a Schoolmaſter*, *Galat.* 3. 25. But the Evangelicall croſſes and afflictions, upon the juſtified and converted, have alſo theſe two uſes: firſt, to try their faith: and ſecondly, to exerciſe that faith, that hath made them ſo *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely.*

Gal. 3. 25. The uſe of Evangelicall croſſes are two: First, triall of faith.

1

Firſt, (I ſay) for the triall of their faith, to try them how they will ſticke to the aſſurance of this truth of God, and power of Chriſt, in this worke of the wedding garment wrought upon them by his blood; when the feeling of ſin in the fleſh, and theſe croſſes and afflictions comming as it were in the neck of the ſame would, to ſenſe and feeling, perſwade them to the cleane contrary, *viz.* that the blood of Chriſt hath not made them *cleane from all ſin*, 1 *Iohn* 1, 7. and that Chriſt hath not made them *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*: unto which temptation if we yeeld, what is this but to deny Chriſt and his blood?

1 Iohn 1, 7.

2 To exerciſe and encreaſe our faith.

Secondly, they ſerve to exerciſe, encreaſe, make ſtrong, and to give us an experimentall feeling in our ſelves of that faith, that hath made us *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely.* For it is true that the faith of Gods children is weak, and will ſometimes ſtagger and droope; and their ſanctification will be like the Moone, as it were, in the wane, and faile as *Abrahams* did ſometimes; but becauſe they are *cloathed with the Sun* (as ſhall be further ſhewed hereafter in the ſecond part of Juſtification)

tion) that is, because the wedding garment of Christs righteousnesse wherewith they are cloathed never failes them; therefore although the said weaknesse of their faith, and other imperfections of their sanctification be covered and utterly abolished from before God, with the perfection of Christs faith, and compleat sanctification, wherewith they are cloathed, and thus being translated into Christ they still abide *compleat in the sight of God, Colos.* 2.10. Yet by these crosses faith to themselves-ward, and to their owne experience and feeling is made more strong, and raised to apprehend more fully, from faith to faith, that wedding garment of Christs righteousnesse, that hath made them to stand so *perfectly holy and righteous from all spot of sin in the sight of God freely*: which power of Christ, in thus justifying them, makes them to say with Saint *Paul* in their greatest afflictions, *when I am weake, then am I strong*, 2 *Cor.* 12. 10. because when they feele crosses and afflictions upon them, which properly are the effects of sin, and of one not justified in the sight of God, it makes them to examine themselves whether they be justified, and to looke better and deeper into the worth of it, and to apprehend it more strongly, and to cling the faster unto it, with prayer to God for the vertue and comfort of it: And finding in their consciences that they give to Christ the glory of his blood, by beleeving that they are justified, it makes them to rise up in great joy in the very midst of those afflictions; and this greater joy encreaseth and brings forth more abundantly all experimentall graces of sanctification, that gives experience both to themselves & to others that they are made *perfectly holy & righteous from al spot of sin in the sight of God freely*: and

Colos. 2.10.

2 Cor. 12.10.

and so blessed and saved for ever; this is that which is
Ioh. 15.1,2,3. meant, *Ioh.* 15.1,2,3. Where Christ saith, *Now are you clean through the word that I have spoken unto you, &c.* That is, now already by my word of *Free Iustification* are yee made perfect good trees in the sight of God *freely*; but it remaineth, that this faith of yours be exercised with many crosses & afflictions, that so it may be made strong; and bring forth the good fruits of Sanctification the more abundantly. This is to bee seene in the lives of *Abraham*, *Isaack*, and *Iacob*, and very cleerly in *Iosephs*, afflicted of his brethren, sold into *Egypt*; and in *Egypt* for his faith, and chastitie, and filiall fear of God, plaine evidences of his *Free Iustification* (though
Rom. 3.21. not as yet cleerly revealed and manifested, *Rom.* 3.21.) was cast into prison, expresly testified by the holy Ghost, to be for the tryall and exercise of his faith,
Psa. 105.19,22. *Psal.* 105.19,22. The like is to bee seen in the three Children of Israel cast into the *hot fierie Oven*; and of *Daniel* cast into the *Lyons Den*; and many others to be seen, as in a cleer Looking-Glasse, in the eleventh to the *Hebrewes*, whose faith by much exercising in troubles, was made so strong, that they brought forth much and wonderfull fruit. Hence of this second sort of afflictions doe arise farre greater prayses, than of the first sort: as that they fashion us like to the Image of Christ, that they are more precious than gold; that they manifest and declare the rich graces wrought in us by Justification and the spirit of God. For when we see sinne in our flesh, and feele crosses and afflictions, as it were, punishments upon us for the same: then to beleeve that the blood of Christ hath made us in the sight of God *clean from all sinne*,
1 Ioh. 1.7. 1 *Ioh.* 1.7. and that we *have not one spot, or wrinkle of sinne*

sinne in the sight of God, or any such thing, is a mighty tryall and manifestation of our faith in the blood of Christ, and a wonderfull giving to Christ the glory of his death, and resurrection, *Rom.* 4. 20. but who? and how few, when afflictions come, do here *stand?* as Saint *Paul* speaks, *Rom.* 5. 2. But then if we do so, this causes God to return with all experimentall comforts and blessings unto us; as three places of Scripture for confirmation of all this, are worthy the opening, as three sufficient witnesses, by which every word must stand. Rom. 4. 20. Rom. 5. 2. Three Scriptures opened and explained.

As first, *Rom.* 5. 1, 2, 3, 4, 5. where the Apostle saith, *Being justified by faith*, that is, made perfectly holy and righteous from all spot of sinne in the sight of God freely, *wee have peace towards God*; that is, all beating, blowes, and anger is ceased *through our Lord Iesus Christ*: for saith the Prophet, *Hee was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was layed upon him*: that is, all correction and chastisement for all sin, needful for the making of perfect peace between God, and his justified children, was layed upon him, *and with his strips we are healed: wherein we stand, and rejoyce under the hope of the glory of God. And not only so, but we glory in afflictions*, also *knowing that they are not* now whippings, corrections, and punishments for our sinnes, as before the blood of Christ had made us clean from all sin: for surely a a child hath little cause to glory in his whipping for his faults, but hath rather shame, and dejection; but we glory, because now they are changed into a new nature, and use; namely, to *work patience*, that is, a quiet contented suffering and enduring to have our faith tryed; whether wee will contrary to our present sense 1 Rom. 5. 1, 2, 3, 4, 5. Esay. 53. 5.

and feeling give this glory to Christs blood, that hee hath justified us, that is made us *perfectly holy and righteous from all spot of sinne in the sight of God freely*: whereby God saith unto us, as hee said unto *Abraham*; *Now I know that thou beleevest in my Sons blood*: then this patient enduring of tryall, bringeth forth *experience*, that by Gods gracious deliverances from those afflictions, his Sons blood hath made us clean from all sin in the sight of God: as *Ezekiah* said, being healed of his sickness, *Now I know that thou hast cast all my sin behind thy back*. Then this experience bringeth forth a sound hope, and trust in God, that is a stat promising unto our selves from God, and a very expectation of all good things and blessings both temporall and eternall. And *this hope makes us not ashamed*, that is, shall not be frustrated; because the love of God in justifying us with his Sons blood, being thus experimentally powred abroad into our hearts, by the holy Ghost, assureth us that *if hee spared not his own Son, when wee were sinners*, to justifie us, *much more* being now justified, that is, no sinners in his sight, *will hee with him, give us all things also*, *Rom.* 8.32. Thus we see, how the wedding-garment of Christs righteousnesse put on in Justification, doth not only make us *compleat* freely *in the sight of God*, *Coloss.* 2.10. but also the faith hereof being exercised with crosses and afflictions, makes us in our own feeling and experience compleat to our selves more and more.

Rom. 8, 32.

Coloss. 2, 10.

The second proose confirming this, yet more plainly is, *Iam.* 1.2,3,4,5,6. saying, *Brethren count it a matter of all*, or exceeding *joy*, *when yee fall into divers temptations or tryalls*: marke how he baptiseth crosses and afflictions, as it were with a new name, taken from the

Iames 1. 2,3,4, 5,6, explained.

the change of the nature of them by the Goſpel, and from the end and uſe of them, calling them *temptations* and *tryals*; as when it is ſaid God *tempted Abraham*, *Gen.* 22. 1. ſo croſſes and afflictions are to *tempt and try us*, whether we will beleeve, when we ſeeme to feele the contrary, that his Sonnes blood hath made us, *perfectly holy and righteous, from all ſpot of ſin, in his ſight freely*. But to what end doth he ſo try us? it followes. *Knowing that the triall of your faith worketh patience*; that is a quiet and contented waiting, by reaſon that ſinne, the cauſe of all evill, is done away, to ſee a good iſſue, and the fore-ſaid experimentall uſe of them; and this patient waiting brings forth that perfect work that thus we may be perfect, not only inwardly, myſtically, and freely to Godward in Chriſts perfectneſſe, *Coloſ.* 2. 10. *Heb.* 11. 4. but alſo grow perfect and entire, lacking nothing to our ſelves-ward, and in our own experimentall feeling, declaratively and outwardly. *And if any man lack this wiſdome*, of thus rejoycing exceedingly for theſe cauſes in afflictions, *let him aſk it of God: but let him aſk in Faith*; that is, in aſſurance that Chriſt is hi ſufficient wiſdome, and hath made him ſufficiently *perfect* to God-ward, in Chriſts own compleat perfection, in that foundation of all experimentall bleſſings, that Chriſt hath juſtified him, that is, made him *perfectly* wiſe, *holy and righteous*; and ſo entire and lacking nothing to God-ward: *and herein waver not*, becauſe it is Chriſts own glory; *for he that wavereth* in this efficacie of Chriſts blood, *is like a wave of the Sea, toſt of the wind* and carried away, to the robbing of Chriſt of the glory of his blood: *neither let that man think, that he ſhall receive any thing of the Lord*: that letteth goe this

Gen. 22. 1.

Coloſ. 2. 10. Heb. 11. 4.

foundation of all blessings, that only gives him acceptable, and approved entrance unto God to finde all experimentall outward blessings whatsoever.

The third place of Scripture, declaring the true nature of these Evangelicall crosses and afflictions, is that of 1 *Pet.* 1, 6, 7. laying out also the fruits, effects, and profits of the same; saying, *Now (for a season) you have manifold temptations*: mark againe, how *Peter* also cals their afflictions by the name of *temptations & trials*; but to what end, and use are they? namely, *That the triall of your faith* (in Christ the Son of God freely justifying you) *being much more precious than gold that perisheth* (though it be tryed in the fire) *may be found to your praise, and honour, & glory, at the appearing of Iesus Christ*. More examples of these crosses and afflictions, meerely Evangelicall, are these places, 2 *Corinth.* 11. *In stripes above measure, in prison more plenteously, in death often. Of the Iewes five times received I forty stripes save one. I was thrice beaten with rods: I was once stoned, I suffered thrice shipwracks: in journying often, in perills of waters, in perills of Robbers, in perills in the City, in perills in the Wildernesse, in perills in the Sea, &c. In wearinesse and painfulnesse, in watchings often, in hunger and thirst, in cold and nakednesse.* What sundry varietie of crosses and afflictions are here, and yet all *Evangelicall*? Againe, 2 *Cor.* 12. 9. *Very gladly therefore will I rejoyce rather in my infirmities, that the power of Christ*, which is *Free Iustification, Rom.* 1. 16, 17. *may dwell in me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake: For when I am weak, then am I strong.* And again, 1 *Pet.* 4. 13. *But rejoyce, in as much as you are made partakers of Christs sufferings, &c.* And again, *Heb.* 10. 34. *Yee suffered with*

1 Pet. 1. 6, 7. explained.

2 Cor. 11.

2 Cor. 12. 9.

Rom. 1, 16, 17.

1 Pet. 4. 13.

Heb. 10. 34.

with joy the spoyling of your goods. And that place to the *Heb.*12.5,6,7,8. necessary to bee explained and answered, because it is so much objected: where the Apostle saith: *For whom the Lord loveth, hee chastiseth, and scourgeth every Sonne whom hee receiveth; But if yee be without chastening, whereof all are partakers, then are you bastards, and not Sonnes, &c.* Although the Apostle speaking to a whole Nation (as the plurall number shewes) it is (as I said before) beside our question; because an whole Nation and Church consisteth of divers sorts of Professors collectively reproved: yet I answer more fully and plainly thus: that the place is most true, and verified upon all Gods children, two manner of wayes.

Heb. 12, 5, 6, 7, 8. necessary to bee explained.

For if we understand the place of the common and worser sort among the *Hebrewes*, in the dead generall calling, not yet converted and effectually called, or putting their hand to the plough, were ready to look back; as it may seem, that he did meane such by his telling them of their hands that hung down, and of their weak knees, and of their halting, & that their turning out of the way, may be healed, as he doth with much sharpnesse reprove them divers times in that Epistle: then that place is legall, and to be understood of legall corrections and punishments, that must be the *School-master to drive them home* effectually to Christ; that so they may be soundly healed, by being truly, and in sincerity, made partakers of Gods holinesse and righteousnesse by Justification, and so bring forth better fruits of righteousnesse by sanctification; and so belongs to the first sort of crosses and afflictions, that (as I said) are legall.

But if the place be to be understood of the better sort of Professors, truly converted, and absolutely ju-

ſtified, *ſuch* (as he ſaith in another place of the ſame Epiſtle) *as ſuffered with joy, the ſpoiling of their goods*: and of theſe he ſeemes to ſpeak moſt properly, becauſe hee ſaith, that although they ſuffered with joy the ſpoiling of their goods; yet they had not reſiſted unto blood: then this place is Evangelicall, and to be referred to Evangelicall croſſes and afflictions; not only becauſe he makes no expreſſe mention of ſuffering for any ſin; but alſo becauſe he ſaith expreſly, that by thoſe croſſes and afflictions, their faith was exerciſed for their profit, that they might be made partakers of Gods holineſſe, which is principally done by *Free Iuſtification*: for although being by their faith once juſtified, they are ever juſtified, having all the imperfections of their Sanctification that they daily feele in themſelves, ever aboliſhed out of Gods ſight, being *made cleane and whiter than ſnow in his ſight from all ſinne*, 1 *Iohn* 1.7. and they ever perfectly holy and righteous from all ſin and rebuke before God, and in his ſight, *Coloſ.* 1.22. yet the trialls and exerciſing of that faith, that hath made them ſuch before God, makes them ſtill partakers of Gods holineſſe and righteouſneſſe, both of Juſtification and Sanctification more and more experimentally in themſelves, by the encreaſe of their faith, *from faith to faith*, as I ſaid before, *Rom.* 1.17. Yea God hath ſo wonderfully dignified faith, that although the leaſt graine of muſtard-ſeed of true faith, doth make the true child of God *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*: yet be he never ſo perfectly holy and righteous in the ſight of God; yet he findes the fruit, experience, and benefit thereof, but according to his faith; according to that maine Axiome of the Goſpel:

1 Iohn 1.7.

Coloſ. 1.22.

Rom. 1.17.

Goſpel: *Be it unto thee according to thy faith*: whereupon it is moſt certaine, that *God chaſteneth every ſon whom he receiveth*; and that alſo with a double or twofold chaſtiſement; both with the chaſtiſement, or croſſes and afflictions of correction, and with the chaſtiſement, or croſſes and afflictions of trialls; but yet not to be mixed and mingled, and confounded together: but firſt before faith, with the afflictions and croſſes of corrections, to bee the laſhes of the Schoolmaſter of the Law to drive them to Chriſt; but after faith is come, with the glorious croſſes and afflictions of trialls and exerciſings of our faith, to make our faith ſtrong, that may bring us into reall experience of all Gods bleſſings and graces. Neither is this diſtinction any new device; but ſuch as not only walketh in the old and good way of Gods word, but alſo is teſtified by the Diſpenſers of God myſteries, both ancient writers, and moderne Antagoniſts againſt the Papiſts: for *Auguſtine* ſaith thus: *Before forgiveneſſe or Iuſtification, they are the puniſhments of ſin; but after forgiveneſſe, they are the fights and exerciſes of the juſt.* This diſtinction of croſſes and afflictions muſt be diligently, in preaching and teaching obſerved; becauſe the firſt are Legall, cauſing feare, that by love muſt more and more be caſt out, 1 *Iohn* 4. 18. and the other are Evangelicall, cauſing joy and love: for if this diſtinction of Legall and Evangelicall croſſes be not diligently kept and diſtinguiſhed, then there will follow theſe twelve maine abſurdities and inconveniences.

A twofold chaſtiſement of Gods people.

Ante remiſſionem eſſe ſupplicia peccatorum; poſt remiſſionem autem, certamina exercitationeſq; juſtorum, Aug. *de peccat. merit. & remiſ. lib. 2. cap. 34. Vide* D. Abb. againſt ſatisfactions.

Twelve abſurdities in mingling Evangelicall and Legall croſſes.

1

As firſt, not a true and *right dividing of the word of God*, by reſerving and applying the Law and the Goſpel to their due, right, and proper objects to whom they

rightly belong in the congregation; as to apply the Law, and meerly nothing but the killing Law, and that alſo in his full vigour and force to the looſe, careleſſe, and ſecure ones in the leaſt ſin, to whom the Law belongs; untill they be terrified with the horribleneſſe of the leaſt ſin in the ſight of God: And on the other ſide to apply the Goſpel, and meerly nothing but the healing and quickning Goſpel, to the humbled and terrified ones, to whom only the Goſpel belongs, to raiſe them up to joy, love, and zeale of glorifying God for the ſame, 2 *Cor.* 3. 7, 8, 9, 12. *Mark* 2. 11, 12. whereupon the ſaying of *Luther* is moſt true; That *unleſſe the Goſpel be thus plainly diſcerned, and in practiſe diſtinguiſhed from the Law, the true Chriſtian doctrine cannot be kept ſound and uncorrupt: But contrariwiſe, if this difference be known (and kept) then is alſo the true manner of Juſtification truly known and kept.*

2 Cor. 3. 7, 8, 9, 12.

Mark 2. 11, 12.

Luther in Galat. cap. 3. 19.

2. Secondly, to tell theſe humbled ones terrified with horribleneſſe of the leaſt ſin, and now by juſtification made glad, joyfull, and zealous, that they are not made perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, but that God doth ſee their foule ſins in them, and is ready to correct and puniſh them for the ſame, is to pull off againe the wedding garment, and to put upon them a mourning garment of blowes, and beating in the marriage feaſt, *Matth.* 22. 2. and to make the children of God, or rather Spouſe of Chriſt, not to have on the wedding garment in the marriage feaſt, *ver.* 11, 12.

Matth. 22. 2.

Verſe 11. 12.

3. Thirdly, not feeling how powerfull the treaſures of the Goſpel alone are, both to aboliſh all ſin from before God, and by joy and zeale thereof to mortifie all ſin in our ſelves, they goe to borrow helpe by

feare

ſeare from the whippings of the Law; as if the Goſpel that kils the old man, and makes us alive, and raiſeth us up from the ſpirituall death to life, were not able to encreaſe that life begun, and ſufficient to bury the old man utterly, except it borrowed helpe of the whippings of the Law; and ſo make a miſcillane and mixture of the Law and Goſpel; and thus preach (as *Luther* truely ſaith) neither true Law nor true Goſpel, but a miſcillane and marring of both; and thereby make miſcillane Chriſtians, that is meere hypocrites, *Gal.* 4. 25.

Gal. 4. 25.

4 Fourthly, by this mixture and mingling of whipping to righteouſneſſe joyned with *free juſtification* in the faithfull, as *Luther* truely ſaith upon theſe words of the Apoſtle, *viz. They intend to pervert the Goſpel of Chriſt*, *Gal.* 1. 7. *The preachers of the Goſpel* (ſaith he) *become the Apoſtles of the Devill*; becauſe this mingling doth not only blemiſh and darken the knowledge of Grace, but alſo it taketh away Chriſt, with all his benefits, and it ſecretly undermines, and utterly overthrowes the Goſpel. And yet (ſaith he) *ſuch perverters of the Goſpel, can abide nothing leſſe, than to heare that they are the Apoſtles of the Devill*; nay rather they glory above others in the Name of Chriſt, and boaſt themſelves to be the moſt ſincere preachers of the Goſpel; but becauſe they mingle the Law with the Goſpel (as if one ſhould mingle blacke and white and marre both, and ſo darken Grace) they muſt needs be perverters of the Goſpel: becauſe

Gal. 1. 7.

5 Fifthly, they deny Chriſt to have by himſelfe alone made us whole, that is, *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*; for all the Devills in hell cannot deny, but that looke how much ſinne God

God ſees in us, and whips us for the ſame, ſo much doe we come ſhort of being of unjuſt made juſt, that is, *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely.*

6 Sixthly, they blemiſh and extenuate the glory of perfect Reconciliation, In that they grant, that wee are ſo reconciled to God by Chriſt, that God is become our Father; but they paint him out like an angry Father, ever ſeeing ſin in us, and ever ſtanding with a rod or ſtaffe in his hand lifted up over our heads; with which by reaſon that he ever ſeeth ſome fault and blame in us, he is ever ready, not to ſtrike us down, yet to crack our crownes, and ſorely to whip us, and to be-cudgel us throughly; whereas the Goſpel deſcribes him to be not only become our *loving Father*, but alſo our *well pleaſed Father*, at perfect peace, and perfect reconciliation with us, ſo perfectly ſatisfied by Chriſt, that *we have not one ſpot or wrinkle of ſin, or any ſuch thing in his ſight freely*, *Epheſ.* 5.27. and thereby *are without all fault, and without all blame, and reproofe in his ſight* (as the originall words import, Col. 1.22.) *If we continue rooted and ſtabliſhed in this faith, verſ.* 23. But alas, here we are ſo far from being grounded and ſtabliſhed in this faith, that we loſe not theſe benefits (as *Iames* ſaith) by wavering; but by wrangling, contradiction and gaine-ſaying them, we caſt them quite away: but how farre more Evangelically doth a right Reverend Divine indeed, as it were with one ſtroke by taking away both the cauſe and and the effect, beat downe both theſe abſurdities; reaſoning both from the aboliſhed cauſe, which is ſin, and removed effect, which is correction, and all puniſhment againſt the Papiſts, after this manner and invincible demonſtration

Epheſ. 5.27.

Coloſ. 1.22. verſ 23.

B. *Babing.* upon the Lords Prayer, the fifth Petition.

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tion: *Ejus quod non eſt, non eſt pœna; Peccatum remiſſum non eſt, Iohn 1. 29. Ergo peccati remiſſi non eſt pœna.* Iohn 1.29.
That is, of that which is not, there is no temporall puniſhment, correction, or paine: Forgiven ſin is not, or hath no being before God, *Iohn* 1. 29. Therefore of forgiven ſinne there is no temporall puniſhment.

Seventhly, this mingling of the Law and the Goſpel, & ſaying that God ſees ſin in his juſtified children to correct and puniſh them for the ſame, muſt needs trouble the conſciences of Gods children (except they be hypocrites) exceedingly: becauſe the corrections of a loving Father have ſome reſpect to the hainouſneſſe of the fault committed, and correcteth accordingly: therefore ſeeing the leaſt ſin is ſo infinite an horrible thing in the ſight of God, ſo infinitly deteſted of him; that if for one ſmall motion of ſinne, but meerely to chaſtiſe and correct us for it, he ſhould lay us in hell fire, and there let us lye a thouſand yeares, and afterwards deliver us; any man may ſee if he be not an hypocrite in the ſight of ſin, that it were but a moderate and ſmall correction for one ſin, if it be but the coldneſſe or ſpice of vaine-glory in one good worke; much more then, if a man be not a groſſe hypocrite, to count his many ſins, to be corrected, very ſmall; how can hee chuſe but feare and looke every houre for moſt horrible temporall plagues meerly to correct, and yet in mercy to chaſtiſe him for all his innumerable horrible ſins, that God ſees in him? but theſe *miſcillane Chriſtians* never knew what an horrible thing the leaſt motion of ſin is in the ſight of God, and therefore feare not horrible corrections for them, untill they come for dallying with 7

Gods

Gods Juſtice, and for their unbeliefe, and robbing of Chriſt of the glory of the *chaſtiſement of our peace,* Eſay 53.5. *Eſay* 53.5. to beare it themſelves, they come to bee chaſtiſed and corrected in hell, where, I dare warrant them, they ſhall have correction enough, and nothing but juſt and due correction for their ſins.

Eigthly, whilſt the light of nature and reaſon thinks to provide the better, & greatly to further the care and diligence of holy walking, with fear of corrections and whippings and laſhes of croſſes and afflictions (which fleſhly and Papiſtical wiſedome is the very kore of this foare) ſhe doth indeed greatly hinder true ſanctification, and the Evangelicall true Repentance, and holy walking both in the whole, and in the parts of the ſame.

Firſt, in the whole moſt evidently; for ſeeing the leaſt ſin is the plague-ſoare of the ſoule, making us ſick, and unable to doe any ſpirituall duty, pining away even unto the death of hell, and nothing can heale us of the ſame, but *free juſtification,* by making us by the blood of Chriſt *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely: and thus by his ſtripes wee* Eſay 53.5. *are healed,* and truely made whole, *Eſay* 53.5. and ſeeing ſanctification is but the lively ſtirring about, that comes of this healing by juſtification, can we then ſtirre lively in the duties of ſanctification, before wee feele our ſelves healed of the deadly ſickneſſe of our ſins, by Juſtification? was *Naaman* the *Syrian* ſo religious towards the true God, ſo loving to the Prophet, ſo meeke, gentle, and liberall to his ſervant, before he felt himſelfe freely healed of his Leproſie? and ſhall not the perfect healing of us from all ſin (a thouſand times worſe Leproſie) doe the ſame much more

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in us, when we are once come to ſee by faith how perfectly holy and righteous we are made from all ſpot of ſin, the ſpirituall Leproſie, in the ſight of God freely, and that alſo not in the water of *Iordan*, but in the laver of the blood of Chriſt? Againe, did the ſinfull woman in the Goſpel waſh in true Repentance the feet of Jeſus Chriſt with her teares, and kiſſe them ſo often in ſuch love, untill by perceiving that much both for matter, manner, and meaſure was forgiven her, ſhe loved much? *Luke* 7.47.

Luke 7,47.

Then for the parts of ſanctification and Repentance, and firſt mortification: ſeeing the leaſt motions of ſin, even in thought only are ſuch horrible poiſon of hell, ſo poiſoning us, and all our holy walking of ſanctification that (as Chriſt ſaith) they defile all unto damnation: when we ſee that nothing can make us ſpiritually clean from them, except the Son of God be killed to temper for us, with his blood, ſo precious an Antidote or confection, as is juſtification, only able to make us myſtically perfectly holy and righteous from them all in the ſight of God; and ſo firſt makes our inſide of our cup even of our mindes and conſciences paſſively pure and clean in the ſight of God freely, *Titus* 1.15. or elſe theſe wormes of our ſoules, even the very ſtirring motions only will as truely and certainely kill us, as they killed Chriſt? doe we not then begin to ſee in the ſtreame of Chriſts blood waſhing us from them, the vileneſſe of theſe evill thoughts, and leaſts motions, and begin to hate them, as the venemous vipers of our ſoule, either eating out our heart, or the heart of Chriſt Jeſus? and thus hating the evill thoughts and firſt motions of ſin, doth not this make us much more to hate and crucifie the groſſe

Two parts of ſanctification. 1 Mortification.

Titus 2.15.

acts,

acts, and outward practiſes of the ſame? So for the
Secondly, vivification. ſecond part of ſanctification called vivification, being a quickening with joy, love, and zeale of Gods glory, by cheereſull walking in all his commandements. Did the tenth Leper returne with ſuch joy, did hee praiſe God with ſuch a loud voice, and did hee fall downe and worſhip Chriſt ſo fervently before he felt himſelfe healed of his Leproſie? which was (as the
Vid. Marlo. in Luke 17. learned ſhewes) a true tipe and figure of our *free juſtification*? or did the children of Iſrael, ſtung in the Wilderneſſe with fiery Serpents, goe powerfully, and cheerefully, and couragiouſly againſt their enimies, untill by looking upon the Brazen Serpent they felt themſelves perfectly healed of all their poiſonous ſtingings, which is the livelieſt figure of the efficacy of our *free juſtification* of all? Thus we ſee how the leſſening of the glory of our juſtification extinguiſheth the vigour of our ſanctification; both hindering our joy, leſſening our love, and quenching our zeale, that otherwiſe, by the exceeding greatneſſe of Chriſts
Eſay 61. 3. Titus 2. 14. benefits, would exceedingly abound, *Eſay* 61. 3. *Titus* 2. 14.

9 Ninthly, this Doctrine that God ſees ſin in his juſtified children, to correct and puniſh them for the ſame, expells the filiall feare, and brings in the ſlaviſh and ſervile feare, and makes his children to ſerve him with eye-ſervice; for whereas the filiall feare is to avoide the evill that the childe knowes to diſlike and diſpleaſe his father, and to doe the good that pleaſeth and liketh him; not for feare of blowes, puniſhment, and beating, if his father ſhould ſee him, but with a ſingle eye, like nature, loving inclination, and dutifull affection of love and reverence, though his Father neither

neither ſaw him, nor would puniſh him for the ſame. But on the other ſide, the ſervile feare, looks only to the maſters eye, and avoydeth evill doing, and doth the commanded good duties either for his wages, or for feare of blowes and beating; whilſt it is not marked, that this filiall feare is by the fall, and corruption of nature loſt in naturall children, whereby their Parents are conſtrained to uſe the ſervile feare, and to drive their children from evill, and to doe their duties, with blowes, corrections, and beatings; whereby they ſerve them not onely with much eye-ſervice, but alſo very aukwardly oftentimes: When wee Preachers doe neglect to ground in the peoples hearts, great joy for the greatneſſe of the free-given treaſures of Chriſt, that ſhould work and cauſe this filiall feare, loving inclination, and dutifull, and truly filiall affections; and goe about to ſquare Gods children, according to the corrupt pattern of naturall children, corrupted with the ſlaviſh feare, with blowes and beatings: wee muſt needs quench in them the true filiall feare, and ſtabliſh in them the ſervile feare that ſhould be caſt out, 1 *Ioh.* 4. 18. & cauſe in the children of God, this eye-ſervice, which if it be naught in ſanctified ſervants to their earthly maſters (as the Apoſtle ſaith *Epheſ.* 6. 6.) how abhominable is it much more in the children of God, to their heavenly Father, and makes but hypocrites?

1 Ioh. 4. 18.

Epheſ. 6. 6.

Tenthly, this Doctrine, that God ſees ſinne in his juſtified children, to whip, correct, and puniſh them for the ſame, is the very inſtrument and Engine that confounds the New Teſtament (in reſpect of the legall government of the morall Law) with the old, that is finiſhed, *Heb.* 8, 9, 13. by bringing back *hæredem adultum*,

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Heb. 8. 9 13.

tum, the full-grown Heire, to be again *hæredem pupillum*, the Heire in his non-age: it brings back again the full growne Heire to bee whipped againe under the School-maſter; *after faith*, that we are made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, is come*: Expreſly contrary (as I ſaid before) to the words and doctrine of the Apoſtle *Gal.*3.25. It ſtrips the *Queene* and *Bride of her wedding-garment*, *Revel.*19.7,8. *of the veſture of the gold of Ophir, by which ſhee is all glorious within, with her cloathing of broidred gold, Pſal.*45.9. *Epheſ.*5.27. to ſtand naked to be whipped with rods of croſſes and afflictions for ſin; for ſin is nakedneſſe. It makes not the New Teſtament in the adminiſtration of righteouſneſſe and of the ſpirit, above the Old Teſtament to *exceed in glory*, 2 *Cor.*3.7,8,9,10. whereby the leaſt preachers in the kingdome of heaven, that ſhould be greater than *John Baptiſt*, doe come ſo ſhort of him, and of unperfect *Apollos*, *Act.*18.25. That *Luther* cals ſuch juſtly, firſt, *Taske-maſters*, becauſe (as the Taske-maſters in *Egypt*) they lay many precepts and tasks upon the people, which for want of the ſpirit (that comes by the preaching of *Free Iuſtification*, whereof they ſpeak but little, *Gal.*3.2.) the people are not able to doe, and being not done, they all to beat them with the whippings and corrections and laſhes of the Law; and it comes to the poor people accordingly, becauſe it is unto them, *according as they beleeve*; and they muſt beleeve as they are taught: but they are not taught by ſuch kinde of Teachers, as people that are made perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely; ſo that all that they doe, muſt bee done for joy and thankfulneſſe, that they are made ſo perfectly, holy

Gal.3.25. Revel.19,7,8. Pſal 45.9. Epheſ.5.27. 2 Cor.3,7,8,9,10. Act.18.25. Gal.3.2.

holy and righteous from all ſpot in the ſight of God *freely*. Which is to preach powerfully, the *glad tidings of good things*, *Rom.* 10. 15. Secondly, hee calls ſuch *patchers*; becauſe they doe not only patch unto the wedding-garment of *Chriſts righteouſneſſe*, making his children, *perfectly holy and righteous in the ſight of God freely*, the old patches of the duties of the morall Law, to make them good, and better and better; and more holy, and more righteous every day in the ſight of God, by the holy walking of ſanctification (as they call it) but alſo by the laſhes of the Law doe whip them thereunto. Hereby ſecretly laying the foundation of meriting works, and the firſt corner ſtone in building of all Popery, and Anabaptiſme. Rom. 10. 15.

Eleventhly, this Doctrine that the juſtified children of God muſt bee kept from ſinne, and driven to holy walking for feare of correction and puniſhments, doth quite marre the true nature of ſanctification: for then it is true ſanctification, when it is done with willing cheerfulneſſe, and meere thankfulneſſe for *Free Iuſtification*, and the other great benefits of the Goſpel *freely* beſtowed and already poſſeſſed; and thereupon bringing forth great joy, and zealous obedience: but if wee bee driven thereunto by corrections, and whippings, it is not free and cheerfull obedience, but it is made compulſive; but all that thankfulneſſe whereunto wee with whippings are compelled, is no thankfulneſſe; and indeed, all ſuch obedience is not worth a a butten, except it be willing and cheerfull for joy of *Free Iuſtification*, and then it is true ſanctification indeed, *Pſal.* 110. 3. *Eſay* 55. 5. 11 Pſal. 110. 3. Eay 55. 5.

Twelfthly and laſtly, *Summa Summæ*, the upſhot of all is this: That when we Preachers of the Goſpel, not feeling 12

ling in our hearts the vigour and power of the *free-given treasures of Christ*, doe not trust to, nor rely upon the pressing of them as sufficient (where they are felt and injoyed) operative causes of all holy walking, and godly conversation: then wee degenerate and decline thereby to the legall teaching of the Old Testament, more agreeable to the light of nature described before, of constraying men to holinesse and righteousnesse with legall arguments of large blessings, if they doe well, but with terrors of corrections and punishments for their evill doings; which either doth little good at all, or at the best makes but self-deceiving legall zealous hypocrites, and so goe not with a right foot to the truth of the Gospel, *Gal.2.14.* and purity of the first Primitive preaching, of constraining men to holinesse and righteousnesse by joy and love, by preaching with joyfull inflamed hearts and fiery tongues, *Acts 2.4. the exceeding excellency and glory of the unsearchable riches of Christ*; which as it was the true course of the first manner of preaching of the Gospel in the Primitive Church, as is evident in all these Scriptures, *Act.8.8,38,39. Act.13,38,39, 42,44,52. 1 Pet.1.8.* and which S. *Paul* defines to be the very essence of a Preacher of the Gospel, *Ephes.* 3.8. saying in the person of all true Preachers of the Gospel; *unto me the least of all Saints is given this grace, that I should preach among the Gentiles, the unsearchable riches of Christ*; so it is the only meanes sanctified with the bloud of Christ, to cause people to abound in all godly and zealous conversation.

Gal.2.14.

Act.2.4.

Acts 8.8,38,39, & 13.38,39,42, 44,52. 1 Pet.1.8. Epes.3.8.

And thus have I somewhat the more largly hunted and taken this little *Fox*, *Cant.2.15.* because it is so flourished not only by the Papists that presse

Cant.2.15.

it

it exceedingly out of the examples of the old Teſtament againſt the perfection of *Free Iuſtification*, maintained by Proteſtants; but alſo ſome of us Proteſtants by liſping the language of *Aſhdod*, doe goe about with the ſame to undermine the very root of the Lords Vine, that is *Free Iuſtification*, by going about to prove (as we ſee here) by it, that we are not by the wedding garment of Chriſts righteouſneſſe made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*, full-ſufficient of it ſelfe (the more it is rightly knowne) to conſtraine us with all joy to holineſſe, and righteouſneſſe, not by feare, but by love, and Evangelicall zeale, *as ſtrong as fire and death*, *Cant.* 8. 6, 7. *Tit.* 2, 14.

Cant. 8. 6, 7. *Tit.* 2. 14.

CHAP. VIII.

Containing Anſwers to three other Reaſons Objected.

THE ſecond reaſon objected, is this; we pray daily in the Lords Prayer, *forgive us our treſpaſſes*, but he ſees thoſe treſpaſſes and ſinnes in us, which he forgives; *ergo* we are not made *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*. And againe thus: If God have by the wedding-garment made us perfectly holy and righteous from all ſpot of ſin in his ſight, ſo that that phraſe is true, that God ſees none in us, what need we to pray unto him daily to forgive us our treſpaſſes? the Papiſts a little otherwiſe in words, but all one in effect do bend theſe

objections against our assurance by faith, that our sinnes are forgiven, saying thus, If your faith be an assurance that your sins are forgiven, what need you daily to pray to God to forgive you your trespasses? for this were needlesse, if we were before assured of pardon, and salvation. Now because this matter of prayer is an exceeding weighty point (for what can be more weighty than a right acceptable prayer in the sight of God?) therefore is this point the more fully to be handled; and so much the more, because these Objectors would, by these objections, give an appearance that they never yet made a good prayer to God: and no marvell; because as it is an easie matter to pray, and that sometimes earnestly by the light of nature; so it is an hard matter and rare to pray rightly by the light of grace. For the very Gentiles, by the light of nature, understood that God did know and see their sins, and also they prayed to God for mercy and forgivenesse of the same, and that *earnestly*, *Ionah* 1. 5. 14. but they left out, *in the name of Christ*; and therefore their earnest prayers were but *much babling*, *Mat.* 6. 7. But we (will some say) doe pray in the name of Christ. To which I answer, that yet many doe think (when they say, *for Christ his sake*) that they doe pray in the name of Christ, yea and earnestly also, as they are perswaded in their owne minde; and yet is their prayer but hypocriticall, made rather in the light of nature in them, and in the custome and religion of their country, and in a legall zeale, than truly in the name of Christ: such are the prayers of the Papists; such also are the prayers of the Anabaptists; such are the prayers of the Familists; such are the prayers of the Brownists, and of many other hypocriticall Protestants

Ionah 1. 5. 14.

Math. 6. 7.

Object.

Answ.

teſtants among us, making long prayers of many requeſts out of the word of God by a good memory, yea and very zealouſly ſometimes by the legall zeale; all which are perſwaded that they pray earneſtly in the name of Chriſt; when yet indeed and in truth they are done but in the ſelfe-deceiving hypocriſie of the legall zeale, and ſo are no good prayers before God.

Queſt. When our prayers be ſincere and good before God.

But peradventure you will ſay, how then may wee know, that wee have, or doe make good prayers to God, that are not wrought meerly by the ſeeming ſincerity of the light of nature, and in the legall zeale?

Anſw. conſiſting in two points.

I anſwer, when wee come in the name of Chriſt rightly, which is not in a meere verball, but in a reall manner, and conſiſteth in theſe two eſſentiall and infallible points.

Firſt, if we have by the unchangeable nature and truth of God revealed in that ſentence, *Curſed is every one that continueth not in all things*, and by the death of Chriſt, ſuch a true ſight above the Gentiles, what an infinite horrible thing the leaſt ſinne is in the ſight of God, that we dare not (as the Gentiles did, and men in the light of nature ſtill doe) preſſe, and ruſh into the preſence and ſight of God in the leaſt ſinne, and ſo give him the true glory of his juſtice: Becauſe (as the firſt Proteſtant Diſpenſers of Gods myſteries, that rightly make the juſtifying faith the firſt entry unto God) doe truly ſay; If he be juſtly condemned of the contempt of his Princes majeſty, that dares preſſe into his ſight and preſence defiled with foule, filthy, and loathſome dung, than is exceeding loathſome in his Princes ſight: how much more is he to be condemned of filthy hypocriſie in the ſight of ſin,

that dares preſſe and enter into the ſight and preſence of God, foule with the leaſt ſin in him and upon him, that is a thouſand times more filthy and loathſome in the ſight of God, than the loathſomeſt dung that can be, to the eyes of a Prince: and ſo rob God of the glory of his juſtice, and infinite hatred of the leaſt ſinne?

2. Secondly, that he may not (as hereby juſtly hee might) run away, with *Adam*, from God, and from prayer, he muſt, in his prayers, come in ſome faith, hope, and comfort of his Baptiſme; wherein God ſaid unto him in the power of his owne ordinance, *Ariſe, and be baptized, and waſh away thy ſinnes in calling upon the name of the Lord Ieſus*, Acts 22. 16. for when a Chriſtian feeles himſelfe fallen into ſome ſin, as the only meanes to raiſe him up againe, muſt be to returne by faith unto the efficacy of his Baptiſme, by conſidering the horribleneſſe of the leaſt ſinne, that he being an infant, could not be admitted into the favour of God, and fellowſhip of his Church and children, except he were firſt waſhed from all his ſins: and then conſiders how freely, when he was not able in his infancy to ſend up one groane, or ſigh unto God for his originall filth, nor to think a good thought of God; yet even then to ſave him freely, Chriſt opened his ſide, and poured out upon him his heart blood, to waſh away all his ſins paſt, preſent and to come; and cloathing him with the wedding-garment of his owne righteouſneſſe, did ſeale the ſame up unto him to put him out of all doubt thereof, by his oath, and owne ſeale of Baptiſme; and therefore now ſighing up to Chriſt in the ſenſe and feeling of his ſins, may be much more aſſured, that he will continue

Gen. 3. 8.

Acts 22. 16.

tinue his grace so freely begunne unto him; we being thus found first of Christ before we sought after him, he will preserve us still in that his wedding garment from all sin in his fathers sight continually and for ever: for whom he once justifieth, he justifieth for ever, because (as the Apostle saith, *Heb.* 10.14.) *Hee hath with one sacrifice upon the crosse made perfect* by justification to the sight of God, continually, and *for ever, all them that be sanctified*: wherewith notably agrees that witnesse of a learned dispenser of Gods mysteries, saying, *That we ought to know that at what time soever we be baptized, we are at once washed and made cleane for all our life; therefore so oft as we fall we must goe back to the remembrance of baptisme, and therewith we must arme our minde, that it may alway be certaine and assured of the forgivenesse of sins; for though when it is once ministred it seemeth to be past, yet by following sins it is not abolished, for the cleanness of Christ is therin bestowed upon us, that alway flourisheth, is oppressed with no spots, but overwhelmeth and wipeth away all our filthinesse*, and so preserveth us in perfect righteousnesse to Godward for ever: as this (I say) is the only meanes whereby after our falls we returne unto him; his washing us thus in his blood first, making us to wash our selves declaratively in teares of love and Evangelicall repentance, so is it the only meanes to come rightly unto God in prayer: thus we come in the wedding garment: thus we come rightly *in the name and power of Christs blood that we were baptized in*: thus our prayer is *the prayer of a righteous man that prevaileth much with God*: thus we come in faith, wherein St. *Iames* bids us not to waver, for then we rob the blood of Christ of his glory in us, & then we obtain nothing of the Lord.

Heb. 10.14.

Calv. Instit. lib. 4 Cap. 15. Sect. 3.

Whereby we ſee that they that will preſſe by prayer into the preſence of God, foule in their ſin, untill they have obtained pardon by prayer, doe faile both in the firſt point of right comming, not knowing the horribleneſſe of ſin revealed in the Word, & have but a gentiliſh conceit of the foulneſs of it, & ſo are ready with the Gentiles and Papiſts to make their prayers to be, *ex opere operato*, or in the name of Chriſt, *ex Condigno*, the meanes of the pardon of their ſins. But they faile much more in the ſecond point, both by ignorance of the glory of Gods free pardon given them in their baptiſme, and alſo in not comming to pray in the wedding garment of Chriſts righteouſneſſe, ever preſerving & preſenting them *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*; whereby they not praying in this faith, not only *obtaine nothing of the Lord*; but alſo lye naked to all his judgements, becauſe God ſees not *the ſprinkling of the blood of the Lambe*; that is, the cleanneſſe wrought by his Sons blood, 1 *Iohn* 1.7. *upon the doore poſts*; that is, the very entrance of their prayers & confeſſions; for how can it be leſſe dangerous to enter after a more peculiar manner (as we doe by prayer) into the preſence of the moſt holy, and moſt pure God, infinitly hating all ſin, without the wedding garment, without which God cannot abide to looke upon us, but ſaith, *Binde him hand and foot, take him away, and caſt him into utter darkneſſe, where is nothing but weeping & gnaſhing of teeth*? *Mat.* 22.13. But if we come in the faith of this wedding garment, freely aboliſhing all our ſins out of Gods ſight, then all the three perſons of the bleſſed Trinity doe magnifie the glory of their proper offices, with one unanimous conſent upon us; for we muſt marke, that although our juſtification be

1 Iohn 1.7.

Matth. 22.13.

the

the worke of the whole Godhead, yet the three persons have their severall offices therein peculiar and proper to each person, which of us ought to be discerned, and rightly distinguished: as

The Trinity have severall offices in justification.

First, the Son comes downe freely to us, when else we durst not ascend up by prayer to God, and is thereby *the Lambe of God that taketh away the sin it selfe*, Iohn 1,29. by making us *perfectly holy and righteous from all spot of sin in the sight of God freely*, 1 Iohn 1.7. And this must be our first ground of entering by prayer unto God; whereupon (as the Apostle saith) *we have boldnesse and entrance with confidence through this faith in him*, Ephes. 3.12.

1

Iohn 1.29.

1 Iohn 1.7.

Ephes. 3.12.

Secondly, the sin being gone, the Father forgives the punishment due to that sin, that his Son hath abolished, as it is expressely said, *Psal.* 32. *My sins being covered*, and by the imputed righteousnesse of the Messiah to come, utterly abolished out of thy sight, *ver.* 1. *then thou forgavest the punishment of my sin, ver.* 5. and then powreth out all manner of blessings upon us both temporall and eternall; not only for our good, but principally to dignifie and glorifie the blood and righteousnesse of his owne Son in us and upon us.

2

Psalme 32.

Verse 1.

Verse 5.

And thirdly, the holy Ghost reveales and seales the assurance, comfort, and expectation of these blessings unto our soules; giving us the eyes of understanding and faith to know and see these invisible good things, 1 *Cor.* 2.9,10,11,12. *Ephes.* 1.17,18.

3

1 Cor. 2.9,10, 11,12.

Ephes. 1.17,18.

But hereupon will some peradventure reply and say, if our prayers be naught, except we come thus to pray cloathed in the wedding garment of Christs righteousnesse, which is Gods royall pardon, the royalty whereof

Obiect.

whereof is ſuch, that it preſerves us even from our baptiſme, and preſents us ever *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*: What need we then to pray daily to God to forgive us our treſpaſſes, if we have not one ſpot in the ſight of God before we pray? eſpecially (as the Papiſts object) if the nature of our faith be ſuch an aſſurance, that it aſſures us that we are ſo cleane before we pray?

Why we aske daily forgiveneſſe of ſinne.

Anſw. for three cauſes.

I anſwer with the Proteſtant Antagoniſts againſt the Papiſts, that in three reſpects, *we continue daily to aske of God forgiveneſſe of our ſins.*

I

Firſt, becauſe the more faith any childe of God hath, the more he prayeth for this glorious forgiveneſſe; becauſe the more grace he hath, the more he feeles by his daily ſlips the imperfection of his ſanctification, & findes by the ſaid daily ſlippings, that all his righteouſneſſe of ſanctification is but as a menſtruous cloth; the more he feeles this great imperfection of his ſanctification, the more he flies by faithfull prayer to the abſolute perfection of his juſtification; beſeeching God that he may not be found in his ſight in his owne righteouſneſſe of ſanctification, *Phil.* 3.8,9. which he ſees and feeles in himſelfe to be as a menſtruous cloth, but in the wedding garment of his Sons righteouſneſſe, making both him and all his owne righteouſneſſe *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*: the feeling of the great imperfection of his owne righteouſneſſe, which is ſubject to ſenſe, and viſible, ſharpneth his faith to cling by faithfull prayer the faſter to that perfect righteouſneſſe wherewith hee is cloathed above ſenſe and feeling, and inviſibly.

Phil. 3, 8, 9.

2

Secondly, by daily praying for this glorious juſti-

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fying forgiveneſſe they grow to fuller aſſurance, and more comfortable feeling that they are by Gods glorious forgiveneſſe made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*; for although the wedding garment, and the truth of God in cloathing with the ſame, be full and perfect, and alwaies alike (as is before noted) not ſubject to any alteration, never encreaſing, nor diminiſhing; yet our faith being weake, gives at the firſt but weake aſſurance, and is greater or leſſer; ſometimes (as I ſaid before) hath a full, and ſometimes a wane; but by daily fervent prayer, giving to Chriſt this glory of his wedding garment, it growes ſtronger and ſtronger, to a plerophory and full aſſurance unto joy unſpeakable and glorious; which the Author to the *Hebrewes*, Chap. 10. preſſeth earneſtly upon us, ſaying, Seeing God doth ſo gloriouſly forgive us, that with his one offering he hath made us ſo perfect for ever, that he remembers our ſins no more; ſo that there needs no more ſacrifices, puniſhments or ſatisfactions for ſin, having hereby brethren, boldneſſe to enter into the holy of holies, by the blood of Jeſus, by the new living way of *Free Iuſtification*, which he hath prepared through the vaile; that is, his fleſh; *Let us draw neere with a true heart in full aſſurance of faith, having our hearts ſprinkled* & purified, and made perfectly cleane *by the blood of Chriſt from a troubled unquiet and evill conſcience, and our body waſhed with pure water* of Baptiſme, ſacramentally pure by exhibiting and ſealing unto us, and putting us out of all doubt both of juſtificatiō, that makes us perfectly pure to Godward, and of ſanctification that more and more makes us pure to manward, *Let us hold faſt this profeſſion of our faith without wauering* (much more without Heb. 10.

out wrangling against it) *because he is faithfull that hath promised*, and by his blood worketh this upon us.

3 Thirdly, by daily praying for this benefit, we come to further experience of the fruits, and effects depending and belonging to the same, that we may see invisible justification by his visible fruits and effects: for *David* gives us to understand that *Free Iustification* (as we shal see further hereafter) is blisse and happinesse, *Psal.* 32. 1, 2. and therefore a freedome from all misery and sorrow: But for the exercise of our faith (as we heard before) we still live in misery, and much sorrow, and seem wholly strangers to all claime to a blisful estate; therefore being still in case as if our sins were not forgiven, and we thereby made *perfectly holy and righteous from all spot of sin in the sight of God freely*; we still pray for the forgivenesse that doth effect the same praying that we may not only *possidere* possesse it, but also *frui* injoy it; that is, not only certainely have the benefit it selfe, but also reape the fruits, effects, and blessings, both spirituall and corporall, temporall and eternall, belonging to the same; that as we have heard, so we may see; and as Christ said unto *Martha*, *Said I not unto thee, that if thou wouldest beleeve, thou shouldest see the glory of God?* *Iohn* 11. 40. whereupon *Luther* very aptly (in his exposition upon the Lords prayer) doth διπλασιάζειν, make a twofold justification, one internall invisible and secret, the other externall, visible, and expetimentall; the internall invisible and secret must goe before we say, *Our Father which art in Heaven*, because before we are justified, and whilst we are in the state of nature, we are are the *children of* the Devill, and of *wrath Ephes.* 2. 3. but when we are justified with this

Psal. 32. 1, 2.

Iohn 11. 40.

A twofold justification.

Ephes. 2. 3.

this internall and secret Justification, and made thereby the children of God, then after the other petitions for eternall and temporall, spirituall and corporall blessings, wee say rightly *forgive us our trespasses*; this is, shew by granting and giving us these blessings, that thou hast justified us, that is, made us freely righteous from all our sins: both these Justifications (saith hee) Christ shewed in the history of *Mary Magdelen*: the first, when he turned his back upon her, and yet said secretly unto *Simon*, *many sinnes are forgiven her*: The second, when Christ turned to her, and said to her face, *Thy sinnes are forgiven thee*, *goe in peace*: The first maketh cleane; the other maketh outward peace: the first is of meere faith; the other consisteth in outward experience: the first God exerciseth upon men of excellent spirit, such as *Daniel*, and *Paul* were; the other upon weaklings that need refreshment. But to conclude this point in briefe, every one that prayeth, must needs pray in faith of his baptisme; or out of faith: If hee pray out of faith, by the light of nature and legall zeale, his prayer is abhominable, because he hath not on the *wedding-garment*, signified in baptisme, which is the washing of him cleane by the blood of Christ from all sin it selfe in the sight of God, 1 *Iob.* 1.7. but remaines still foule in his sinne, and thereby abhominable, both he, his prayer, and all that he doth. But if he pray in faith, by that faith only he is clean in the sight of God from all sin freely, before he begins to pray for forgiveneſſe, being a true saying, that a reverend Protestant writeth against the Papists: that if the promise of God mentioned, *Esay* 65. 24. namely *Before they call I will answer*, be verified upon them in any matter, it is chiefly true in their prayers for justification,

Prayer is either made in the faith of our Baptisme, or out of it.

1 Iohn. 1.7

Esay 65.24.

cation, becauſe it is their faith that cauſeth God to *Anſwer before they call*: but the faithfull prayer that followes, is like the breath of the living faith, and hath a twofold uſe (as aforeſaid) working fuller aſſurance, and further experience of all bleſſings, ſpirituall and corporall. Becauſe it is an infallible *axiome* in true Religion, that *bona opera non præcedunt juſtificandum, ſed ſequuntur Juſtificatum*; that is, good works of prayer, or any ſuch like, doe not goe before a man be juſtified, but they follow after that a man is before juſtified. Whereupon *Luther* agreeing with *Auſtin*, faith, *promiſsio Dei non impletur orando, ſed ſolum credendo; Credentes autem oramus, & quodlibet opus bonum facimus*: that is, the promiſe of God juſtifying us, is not fulfilled by praying, but only believing; but when wee beleeve then wee pray, and doe any other good work. And thus (as I ſaid at the firſt) have I handled this point the more fully; becauſe it is exceeding weighty.

Captivitate Babylonica, Tom 2. pag. 71. b.

Third Reaſon Objected.

THe third Reaſon objected is this, The holy Ghoſt is God, and ſhewes us our ſinnes: and ſhall not hee being God, and ſhewing us our ſins, much more know and ſee ſin in his juſtified children? *ergo*, the children of God are not made by Chriſts wedding-garment, ſo perfectly holy and righteous, that they have not one ſpot or wrinkle in the ſight of God freely.

Anſw.

To which I anſwer, that the holy Ghoſt being true, God knowes the ſins of all men infinitely more perfectly than they themſelves doe; but in his juſtified children ſees them aboliſhed: for although men themſelves know ſomething *of ſinne* and of *the wages* thereof,

thereof, which is *death*, by the light of nature, whereby they are left *without excuse*, Rom. 1.20, 31. & 2.14, 15. Yet none comes to know and see them rightly and effectually, except the *holy Ghost* doe shew them their sins. But to shew his children their sins, he useth two glasses, and puts them into the hands of his Ministers for that purpose, the one is the glasse of the *Law*; the other, is the glasse of the *Gospel*.

Rom. 1. 20. 31. & 2. 14. 15.

Now whilst his children are unconverted, the holy Ghost both knowes their sins, and also sees them in them, and wills his Ministers to hold out unto such constantly the glasse of the Law, that they may see the Leprous faces of their soules in the same, wherewith the spirit working open the eyes of their conscience, *Gen.* 3.7. to see better then by the light of nature, that the foulnesse of sin is so horrible, that he must needs curse the creature that hath the least sin in his sight, saying, *Cursed is every one that continueth not in all things that are written in the book of the Law*, *Gal.* 3.10. and to see the unchangable truth of this definitive sentence, that *Heaven and Earth may passe away, but one iot or tittle of this sentence cannot passe, until it is fulfilled*, and to see the horribleneſse of Gods curse due to the least sin: thus the *holy Ghost* shewes us our sins, whereby they begin to see their Leprosie to be very foule, and their miserie most fearefull for one sinne, much more for many sinnes; whereby they are so terrified, and so effectually humbled, that they desire nothing more between heaven and Earth, than to be healed of this their deadly Leptosie, and hellish poyson of the least sin: this is the holy Ghosts, and not the light of natures, first shewing us our sinnes.

A twofold representation of sinne.

Gen. 3. 7.

Gal. 3. 10.

Now when this first work is thus wrought: then the spirit,

ſpirit wils his Miniſters to hold forth, likewiſe conſtantly before their faces the glaſſe of the *Goſpel*, wherein they bear that nothing can heale them of their ſpirituall Leproſie and wofull miſerie, but the blood of the Son of God, which they apprehending, the ſpirit alſo doth by imputation cloath them with the wedding-garment of Chriſts righteouſneſſe, wherewith he aboliſheth, firſt out of his own ſight all their ſinnes, and then gives them the eye of faith, whereby they alſo ſee their ſins utterly aboliſhed out of the ſight of God the Father, Son, and holy Ghoſt, one God bleſſed for ever. And yet they ſeeing with this eye of faith, no leſſe image and *Idea* in this glaſſe, than the gaping wounds, and goared bloody ſide of the Son of God, hanging upon the Croſſe, and ſtreaming out his blood and life to waſh away and aboliſh all their ſins; as they ſee them thus utterly aboliſhed; ſo the ſpirit ſhewes them hereby the horribleneſſe of their aboliſhed ſin more in the blood of Chriſt than before, when they ſaw them not aboliſhed in the glaſſe of the Law: as if a father his ſonne having committed ſome act of theft, ſhould not be content to chide, beat, and all to rate him, ſaying, he ſhould be hanged, and were worthy to be hanged; but alſo lead him out (ſtrictneſſe of juſtice ſo requiring) and ſhew him a man hanging as his pledge and ſurety, and dying for him upon the Gallowes; this ſight muſt needs pierce his affections; and although it ſhew him his foule fault aboliſhed; yet hee ſees therein the vileneſſe of it more than before: ſo although the ſpirit of God doe ſhew us in the death of Chriſt our ſinnes aboliſhed out of his ſight; yet hee maketh us thereby both to diſcerne in our ſelves, and with S. *Paul* in the ſeventh to the

A ſimile.

the *Romans*, to bewaile in our feeling, for the exerciſe of our faith, thoſe ſins which before wee counted but ſmall or no ſins; and to ſee the exceeding vileneſſe of them, farre more by viewing them in the blood of Chriſt, by which they are aboliſhed out of Gods ſight, than if they were ſtill abiding in the ſight of God: and although the ſight, ſenſe, and feeling of theſe ſins, be by a greater light in the Law, never ſo ſtrong in their own ſelves; as ſometimes it is ſtronger than it ſhould be, being ready to caſt the children of God down into deſpaire: Yet as before whilſt they were under the Law, the ſpirit did by the glaſſe of the Law ſimply ſhew them their ſins, with the curſe and wrath of God due to the ſame: ſo now being under the Goſpel, and under grace, he doth not ſimply ſhew them their ſins, as before, but it is the true office, and true work of the ſpirit to ſhew them their ſins aboliſhed out of Gods ſight: that is, as hee himſelfe doth ſee them cloathed with the *wedding-garment* aboliſhing their ſin, and making them *perfectly holy and righteous from all ſpot of ſin in the ſight of God*, and in his own ſight *freely*; and thereby enters into them himſelfe, as fit Temples for himſelfe to dwell in, and alſo knits them as meet and fit members into the body of Chriſt: ſo doth he open their eyes of faith, to ſee contrary to their Reaſon, and to their ſtrong contrary ſenſe and feeling, that Teſtimonie of Chriſt to be true, and verified in in them, *viz. Thou art faire my Love, behold thou art all faire, and there is no ſpot in thee*, *Cant.* 4. 6, 7. And that this is the teſtimonie of the holy ſpirit unto the children of God under the *Goſpel*; and that theſe are the things which the holy Ghoſt ſhewes unto them, Chriſt himſelfe teſtifies, ſaying, *when the ſpirit of* Cant. 4. 7.

truth is come, hee ſhall glorifie mee: mark that, but how, or after what manner ſhall hee glorifie Chriſt? it followes: *for hee ſhall take of mine*; namely that the blood of Jeſus Chriſt the Sonne of God doth make us cleane in the ſight of God from all ſinne, 1 *Ioh.* 1.7. *And ſhall ſhew it unto you: Ioh.* 16.14. certainly, if the ſpirit doe not ſhew us this, nobody will ſhew it us; for the whole world, the fleſh, our own ſenſe, and feeling, and the Devill do all ſhew us the contrary: but yet (ſaith Chriſt) when the ſpirit ſhall come, he ſhall judge contrary to all theſe, for he ſhall judge the whole world of Beleevers, in my aſcenſion of nothing but *righteouſneſſe*, verſe. 10. Becauſe as *Luther* truly ſaith upon that place, *In eo enim tranſitu peccatum in juſtitiam abſorptum eſt*: that is, in that paſſage of his into heaven, the ſinne of Beleevers is abſorpted and ſwallowed up into righteouſneſſe. Whereupon it followes of neceſſity, that ſuch preachers as blend theſe two glaſſes and intermix them, and ſo do darken them, and ſuch people as ſee not that they are cleane from all ſinne in the ſight of God freely, may juſtly ſuſpect themſelves to be *ſenſuall* (as *Iude* ſaith) *not having the Spirit*, ſhewing plainely that they ſee no more of the foulneſſe of ſin, then the light of nature teacheth: and ſo did never look rightly by the ſpirit into the glaſſe of the Law, to be truly touched with the foulneſſe of ſin it ſelfe: Secondly they did never look rightly into the glaſſe of the Goſpel, to ſee themſelves tranſlated out of ſin into righteouſneſſe, and unbeliefe being blind to diſcern theſe *things of the ſpirit*, 1 *Cor.* 2.14. as before ſhee went about to make God blind: ſo now ſhee falſifies the witneſſe of the holy Ghoſt, ſaying, that he teſtifies of ſinne, the work of the Divell in the

Ioh 1.7.
Ioh.16.14.
Verſe 10.
1 Cor.2.14.

juſtified

juſtified children of God, when taking only of Chriſt, and of his benefits, and ſhewing them to Beleevers, he teſtifieth only of *righteouſneſſe*, *Iohn* 16.10. and ſo *glorifies Chriſt, and his blood*, 1 *Iohn* 1.7. Ioh.16.10. 1 Ioh.1.7.

THe fourth reaſon objected is this, The Lord by his ſpirit doth *mortifie* our ſinnes daily, *Rom.*8. and ſhall he not ſee thoſe ſinnes, which by his ſpirit he doth mortifie? *ergo*, the children of God are not with the wedding-garment of Chriſts righteouſneſſe made *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*. *Fourth Reaſon objected.*

To which I anſwer, That as this reaſon doth ſeeme moſt plauſible to naturall reaſon; ſo it is that, by which theſe Objectors doe not only moſt of all delude and deceive themſelves and others; but alſo is the Papiſts cunningeſt thiefe, which they uſe after the cleanlieſt manner to rob *Chriſt* of his glory; againſt which my heart yearns. But, oh that it did burne more againſt it! But that we may underſtand the deceit of this argument we muſt mark two things: firſt, that the expreſſe words of the Text, in this objection ſerpent-like ſuppreſſed, are theſe; *If ye*, that is the faithfull *doe mortifie the deeds of the body by the ſpirit*, *Rom.*8. 13. Secondly, we muſt mark, that this mortifying is all one, with that ſaying of S. *Iohn*, *And he that hath this hope, doth purifie himſelfe, &c.* And with that ſaying of S. *Paul*, who although as an elect veſſell to preach unto the Gentiles, did moſt of all urge and preſſe *free Iuſtification*; yet hee ſaith, *Let us cleanſe our ſelves, from all filthineſſe of the fleſh and ſpirit*, 2 *Cor.*7, 1. Now wee muſt not underſtand, that wee purifie, that wee mortifie, that wee cleanſe our ſelves, no not by the ſpi- *Anſw.* Rom.8.13. 1 Ioh.3.3. Act.9. 2 Cor.7.1.

rit properly to the ſight of God. For this is the meere and only, and proper work of Chriſts blood, and of the ſpirit, cloathing us with *Chriſts righteouſneſſe*, who thus alone by himſelfe only purifieth us from our ſins, properly in the ſight of God; as the Apoſtle ſaith,

Heb 9.14. *Heb.9.14. For if the blood of Buls and Goats ſprinkling the uncleane, ſanctifieth to the purifying of the fleſh: How much more ſhall the blood of Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God, purifie your conſcience from dead works? &c.* and is ſet downe to be one of the maine things, that declare the glory of

Heb.1.3. Chriſts God-head, *Heb.1.3.* where among other praiſes of the power of his Godhead, this is one, That hee hath purified us from our ſins by himſelfe; and therefore it is rightly ſaid in the Doctrine of our Church, taught by the firſt Reſtorers of the Goſpel in this land, in King *Edward* dayes, That *it is the greateſt arrogancie and preſumption of man, that Anti-chriſt could ſet up againſt God, to affirme, that we take away, that we purifie, that we cleanſe our own ſinnes out of the the ſight of God, either in whole, or in part.*

Queſt. But how then (will ſome ſay) doe we purifie, and cleanſe our ſelves?

Anſw. I anſwer, that wee cleanſe, and mortifie, and purifie our ſelves only Declaratively to the ſight of men; that is, we only declare both to our ſelves and to others, in the way of thankfulneſſe, that the holy Ghoſt hath by cloathing us with the wedding-garment of Chriſts righteouſneſſe, purified, mortified, cleanſed, and utterly aboliſhed all our ſins out of Gods ſight freely. Whereby the holy Ghoſt ſees us not properly mortifying, cleanſing, and purifying our ſins out of the ſight of God, our ſelves, for then hee ſhould ſee us robbing

Chriſt:

Christ of that glory which his blood hath freely done, before wee begin; but when the wedding-garment wrought by his blood, hath freely purified them out of Gods sight, then the spirit (we being thus first clean in his sight) enters into us to dwell in us, which otherwise he would not doe, but being entred, and dwelling in us, he enables us by walking holily and righteously, to avoyd and purifie out of our own sight, sense, and feeling, and out of the sight of other men, that sin which the wedding-garment hath purified and abolished before, out of the sight of God: and so we meerely declare before the spirit, that hee himselfe and Christs righteousnesse have originally and properly cleansed and purified away, and utterly abolished them out of Gods sight *freely*. And this is that which S. *Paul* expressly teacheth in the sixth to the *Romans*; for having shewed in the three next precedent Chapters, how *freely* of unjust we are made just; that is, *perfectly holy and righteous from all spot of sin in the sight of God freely*, unto naturall reason objecting, that then we may live freely in sinne as we list; hee answers, nay, that is impossible; for (saith he) *how can wee that are dead to to sinne, live yet therein?* That is, if a man be by Justification as perfectly freed from all sinne in the sight of God, as hee is freed from the traffick and busines of this life, that is dead, which must needs bee, if we be made perfectly, holy and righteous from all spot of sinne in the sight of God freely, how can such an one practise and live in sinne? nay he cannot chuse but shew and declare the same by holy and righteous living, to the sight of men, and mortifie them to himselfe, and to his own feeling, as hee is by Justification dead to them in the sight of God: And this *Luther* testifies

very aptly saying thus: *Delectio bonaque tua opera delent peccatum tuum sed coram te, ut tu quoque deleta sentias, quæ nimirum fides delet coram Deo, id quod non sentis*: that is, thy love and good works do put out and abolish thy sinnes, but before thy selfe, that thou mayst also feele them to be abolished, which yet thy Justification only puts out before God: but this (being above thy sense and feeling) thou dost not feele. But the manner hereof the holy Ghost himselfe doth cleerly illustrate unto us, by an apt similitude of a Lantern: for as the Lanterne is both darke in it selfe, and doth cast forth no light to abolish the darkneſſe round about it, untill the candle be in it; but when the candle is put into it, then the darkneſſe of it is abolished, and it also casteth forth light to the abolishing of the darkneſſe round about it; and yet it is not the Lantern that puts out the darkneſſe properly, but only the candle in the Lantern, and the Lantern doth only declare by casting out beames of light, the candle that properly puts out the darkneſſe: Just so it is in the case of our Justification: the children of God, before and untill they bee justified, are like dark Lanterns, both dark in themselves, and casting forth no beames by sanctification of any light to enlighten others: but when the spirit of God, by the hand of his Ministers, hath set into their soules, by the socket of faith, the candle of *Free Justification*; then doe they cast forth the beames of Sanctification, and holy walking to the abolishing of the darkneſſe of sinne in themselves; and round about them, to the enlightening of others: and yet their Sanctification doth not put out the darkneſſe of their sins properly; but doth only shew and declare the

An apt similitude of a Lantern.

candle.

candle of *Free Iustification* to be in them, that properly before God puts out and abolisheth all the darkneſſe of their ſinnes, by making them *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*. And for the confirmation of this, as in the mouth of two or three witneſſes every word doth ſtand; ſo three places of Scripture may be ſufficient.

Three places of Scripture for confirmation.

The firſt is of our Saviour Chriſt, *Mat.* 5. 16. ſaying, *Let your light* (namely of Iuſtification, which only was that, that enlightened the blinde Phariſee *Nicodemus*, *Iohn* 3. 14, 15.) *ſo ſhine before men* (namely by Sanctification) *that they may ſee the beames of your good works, and ſo glorifie your Father which is in heaven.* 1 Math. 5. 16.

The ſecond place of Scripture teaching this more plainly, is *Epheſ.* 5. 8. where the Apoſtle ſaith thus: *You were once darkneſſe* (there is the dark lanterne without the candle in it) *but now are light in the Lord* (mark how he ſaith, not light in themſelves, but light in the Lord; there is the lanterne made light with the candle of Iuſtification ſet into it) *walk as the children of light*; there is Sanctification, as the beames ſhewing and declaring, that the candle of Iuſtification is in us, that only makes us light in the Lord. 2 Ephes. 5. 8.

The third place of Scripture teaching this yet more fully and largely, is *Philip.* 2. 15, 16, 17. where the Apoſtle ſaith, *Be yee blameleſſe and pure as the Sonnes of God, without rebuke in the midſt of a naughty and crooked generation:* but how may we doe all this, thus powerfully mortifying in our ſelves the corrupt converſation reigning in the world? by ſhining by Sanctification as lights and lanterns in this dark world. But by what meanes may we be made ſuch ſhining 3 Phil. 2. 15, 16, 17.

lanternes? *By holding out* (saith he, as a lanterne doth a candle) *the word of life*, that is, Free Justification, by which only we live, *Rom.* 1.17. and therefore is expressly called the *Justification of life*, *Rom.* 5.18. the holding out of which candle of Justification, is to shew and declare, in the mortifying of our sinnes by Sanctification, that this candle is in us, that properly aboliſheth our sins, and makes us originally and properly blameleſſe and pure as the Sonnes of God, without rebuke, first in the sight of God freely, *Colos.* 1.22. and then makes us declaratively blameleſſe and pure as the Sons of God, to the eyes of men; unto which similitude he subjoynes the very essence of a Miniſter of the Gospel, and the essentiall mark by which he is to bee discerned, saying, that if they did shew by shining like bright lanterns, and declare that the candle of Justification is thus in them, that only gives to Christ such great glory, and to men assuredly eternall life; and if they did constantly hold out this candle of the word of life, for which he counted his owne holy walking of Sanctification as *nothing* and *dung*, *Philip.* 3.8,9. then although he were slaine upon the Altar, and service of working this faith in them; yet he would be glad, and rejoyce with them all. And this doctrine, that we doe not purifie, mortifie, and clenſe our sinnes out of Gods sight, but only declare, that Christs blood hath truly, originally, and properly aboliſhed them out of Gods sight freely, the doctrine of our Church also taught by the first restorers of the Gospel in this land, doth cleerly witneſſe and testifie, saying; good living, and good works of fasting, liberall almes, and such mortifications of our corrupt natures, doe not purifie, and clenſe away the spots of

Rom. 1.17. Rom. 5.18. Colos. 1.22. Phil. 3.8,9. Doctrine of our Church.

our

our iniquities out of the sight of God; for that were indeed to deface Christ, and to defraud him of his glory: But by cheersull doing them in thankfulnesse of heart, they declare openly and manifestly unto the sight of men, that Christ hath washed away all our sinnes, and that his blood hath purified us in the sight of God, and clensed us of all the spots of our iniquities freely; whereby we shew evidently that we are not hypocrites, only making, by a legall zeale, a faire shew of good fruites like choke-pears, but are in truth the Sons of God, and elect of him unto salvation: for it is an exceeding weighty point, worthy the diligent marking, and yet not sufficiently marked; that there are two kindes of mortification of sin: the one legall; the other Evangelicall.

Two kindes of mortification of sinne.

And this is the difference between them: that the Evangelicall mortification, *beleeving with the heart, and confessing with the tongue; Rom.* 10.10. *that the blood of Christ hath made us cleane in the sight of God from all sinne,* 1 *Iohn* 1.7. that only poysons us before God, unto the death of hell, and so we are freely and preciously healed of the same: hereupon by crucifying our corruptions so abolished out of Gods sight, wee will not eat of this deadly poyson of hell any more: as *David* said of the delightfull, and well-pleasing conversation of the wicked in sinne: *Let me not eat of their delicates; But let the righteous rather smite me friendly, and reprove me.* And thus the Evangelicall zeale doth mortifie sinne to our selves, in meere thankfulnesse, that the spirit of God dwelling in us shewes us that we are cleane, and by the blood of Christ have no sin to mortifie in the sight of God.

1 Evangelicall.

Rom. 10.10.

1 Iohn 1.7.

But the Legall mortification, desiring to bee her

2 Legall.

Owne

owne Physician, and striving for feare of punishment, either temporall, or eternall, or upon a secret hope lurking in the heart, of procuring and retaining Gods favour and good will, by her diligent endeavours of crucifying and mortifying sinne out of the sight of God, by the assistance (as she saith) of Gods spirit by her selfe; thus robs Christ of the foresaid glory of his blood; and by all her diligent labouring against sin, doth never obtaine the assistance of the spirit, which comes only by the foresaid healing by Free Justification, *Gal.* 3. 2. And so hath her sinnes by all her diligent labouring in mortification, never truly mortified nor abolished, neither before God, nor themselves.

Galat 3.2.

And this was the old Pharisaicall mortification, who (as the Apostle testifies) did with a legall fervent love of God, *Rom.* 10.2. *follow the law of righteousnesse*, *Rom.* 9. 31. *instantly serving God day and night*, *Acts* 26. 7. for they had certaine speciall points, and sentences of the Law written round about in the borders of their garments, that they might never be out of their eyes: they praied, no men more; they fasted twice in the week; the bed that they lay upon (as *Epiphanius* writeth) was but little more than a span broad, and yet that they might sleep with lesse ease, they strewed sharpe things under them. Briefly all their life in appearance was such, and all their apparell and behaviour so seemely and decent, that if a man would paint out wisedome, sobriety, mortification, and perfect holinesse, he could have no better patterne. And therefore they were called *Pharisæi*, that is, *divided*; as men in holinesse and perfection of life farre passing all the rest of the people, and that also by the assistance of Gods Spirit, as they thought and professed;

Rom. 10.2. Rom. 9.31. Acts 26.7.

The Pharisaicall shiftnesse.

Why called Pharisees.

sessed; for as the good Jewes professed that they had the benefit of all spirituall graces, but by the Spirit of God, confessing that *God gave them his good Spirit to instruct them, Nehem.* 9. 20. and acknowledge that it was the Spirit that spake in their Prophets, *vers.* 30. And as *David* said, *Stablish and uphold me with thy free Spirit, Psal.* 51. 12. so these meerely legall devout ones, that by their devoutnesse drave *Paul* out of their coasts, did professe that all their devotions and mortifications were by the spirit: whereupon *Zidkiah*, that struck *Micaiah* a box on the eare, said, *when went the Spirit of the Lord from me unto thee?* But because they sought not mortification at the fountaine of the Spirit which is *Free Iustification*, *Galat.* 3. 2. but (as the Apostle saith) *Being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, did not submit themselves to the righteousnesse of God, Rom.* 10. 3. therefore they were utterly voide of the Spirit, and had not one sparke of true mortification. Yea, this very opinion of mortifying sinne our selves by the Spirit properly out of the sight of God, is the very heart of Popery, the very essentiall forme of Anabaptisme, the very root of all Justiciaries, the very pride of *Lucifer*, the very joyning in check-mate with Christ, or rather in parting stakes with him to take the greater part of glory to our selves; in granting that he doth abolish and take away the guilt and the punishments which are the lesser, but we purifie away and mortifie and cleanse our selves by the spirit from sinne it selfe, which is the cause and greatest of all evills: when as it is the sole glory of Christ alone properly to purifie, and cleanse away from before God by himselfe alone all sinne especially, *Heb.* 1. 3. for by this selfe mortifying,

Nehem. 9. 20. Verse 30.

Psal. 51. 12.

1 Kings 22. 24.

Gal. 3. 2.

Rom 10. 3.

The heart of Popery.

Heb. 1. 3.

tifying and ſelfe-cleanſing our ſins by the ſpirit properly out of the ſight of God, ſuch muſt needs goe about to make themſelves good, and every day better and better in the ſight of God, which is the patching with God before ſpoken of, and juſt the Papiſts ſecond Juſtification, and flat deniall and nullifying of the true Juſtification; yea, this legall mortification is the ground-work and foundation of the *Eremites* firſt living by rootes in the Wilderneſſe, even to mortifie their ſinnes by the ſpirit out of the ſight of God; of *Anchorites* ſhutting themſelves up in walls to mortifie their ſinnes out of Gods ſight by the ſpirit; and was the firſt foundation ſtone in the building of all *Nunneries* and *Abbies* to mortifie their ſinne out of Gods ſight by the ſpirit: and although theſe devout legall morter-makers, mortifiers (I ſhould ſay) of their ſinnes, doe appeare both in their owne opinion, and in the judgement of others to be by their legall, zealous, holy, and godly living, the moſt religious, and moſt holy men in the world, yet they are nothing ſo in truth, but doe overflow with all manner of hidden corruptions, which they themſelves ſee not; as envy, malice, diſdaine, prepoſterous judgement, ſelfe-conceitednesſe, pride, contempt of God in his chiefeſt matters, ſlaviſh feare, and utter retracting under faire pretences; to doe zealouſly the duties of their vocations, where any danger appeares, being blindeneſſe it ſelfe in the right underſtanding of the Goſpel, full of ſecret grudgings, whiſperings, evill ſpeakings, and manifold breakings, or rather flat contemnings of the ninth commandement, by evill ſurmiſings, and miſconſtruings of the words and deeds of others, wherein eſpecially they bewray themſelves. And to conclude

The foundation of the Eremites, and of Anchorites & of Nunneries.

conclude, these Saints (as *Luther* saith) are the bond-slaves of Satan, and therefore are driven to thinke, speake, and doe whatsoever he will, and are the generation that *Solomon* speaketh of *Prov.* 30. 12. that are *pure in their owne conceit*, by their mighty mortifying of their sinnes out of Gods sight by the spirit, and yet are not, for want of having on, by faith only, the wedding garment of Christs righteousnesse truely washed from their filthinesse; and is (as *Luther* truely saith) a pestilent generation, although in outward appearance, they seeme to excell all others in good workes, in holinesse and straightnesse of life, and thinke themselves to lie in the very lap of God, and to be his true Saints by mortification, when they are in truth but *white Devils*, by their darkening and annihilating of *Free Iustification*. Prov. 30. 12.

Thus, although (as *Luther* truely saith) *when we have the expresse Word of God, we ought rather to contemne objections than to repell them*; especially when the Word of God is seconded with the unanimous consent of the faithfull dispensers of Gods mysteries (as we see before) yet have I endeavoured to remove away these stumbling-blocks, that lay in the way of the weake beleever, leaving the full overthrow of these objections, against the former consent of the learned, to my brethren of higher gifts, and larger talents than my selfe. And although more peradventure is objected against this first part of Justification, humane wit being a very fertill field to bring forth thornes and briars to choake the truth, and good seed of the Word; And it is also most true, which the first restorers of the Gospel doe say concerning *Free Iustification, that contenders will ever forge matter of contention*

(even

(*even when they have no occasion thereunto*) whereby they may with captious cavillations obscure and darken *Free Iustification*; yet I thinke they may either be referred to some of the former objections, or will be such slight ones, that a weake faith will easily overthrow them: But if faith be not first in our hearts, no Answers, be they never so cleere, will serve at all; because it is true that *Austin* saith, *Non credimus intelligendo, sed credendo intelligimus*: That is, we come not by understanding the reason of Gods mysteries, to beleeve; but first beleeving without reason, as little children, then we come to see and understand the reason of them: And by believing are able to answer all objections whatsoever, as Saint *Iohn* saith, *This is our victory that overcommeth the whole world* of opposition, *even our faith*. And therefore now let us proceed to adde something for the kindling and preserving of our faith.

CHAP. IX.

Containing an Antidote against doubting, to kindle faith, that so our faith may be a preservative against all Objections of the world, the flesh, and the Devill, whatsoever.

NOW although first, the expresse Word of God; secondly, the unanimous consent of the faithfull interpreters of Gods mysteries; and thirdly, the removall of these Objections might be sufficient to make us strong in the assurance, that we in and by the wedding garment

garment of Chriſts righteouſneſſe are made ſo *perfectly holy and righteous before God freely, that we have not one ſpot or wrinkle of ſinne, or any ſuch thing* in the ſight of God; yet ſuch is the frowardneſſe of our natures againſt Gods promiſes, that for all this, ſtill we will bee wavering and doubting: The reaſon whereof, *Luther* laying his finger upon the very boile, notably expreſſeth in theſe words, ſaying, *But what letteth that one dareth not challenge to himſelfe this Title, that he is perfectly righteous in the ſight of God? even a timorous conſcience, for we alwaies feele ſin, and our life is ever fraile: the cauſe whereof* (ſaith he in another place) *is our corrupt Nature, and our blinde Reaſon, which will meaſure the Kingdome of God according to her owne opinion*: whereby it thinketh (notwithſtanding Chriſts cleanſing away of our ſinnes out of Gods ſight) that thoſe things ſo cleanſed, are yet uncleane before God, which ſeeme uncleane to it ſelfe; wherefore that opinion muſt bee removed out of our mindes, ſeeing the Heavenly voice hath ſaid, *The things which God hath purified, pollute thou not*; that is, count not thou uncleane, *Acts* 10. 15. And becauſe the Apoſtle putteth doubting, and unbeleefe in a manner for all one, *Rom.* 4.20. which doubting is the maine deſire of the Devill, and the firſt and chiefeſt ſacrifice that he longeth after, as being moſt diſhonorable to God, and moſt injurious to Chriſt; therefore that we may be found at the leaſt wreſtlers and ſtrivers againſt this ſin of ſins, wee muſt fence our ſelves with certaine remedies drawne out of Gods Word, wherewith being armed, as with ſpirituall weapons, wee may by caſting downe imaginations, and all ſtrong holds that exalt themſelves againſt the knowledge of Chriſts benefits, bee

Acts 10.15.

Rom. 4.20.

able

able not only to reſiſt, but alſo at the length to overcome all doubtings: which armor or ſpirituall weapons I will propoſe in ſixe points: whereof although ſome of them have beene briefly touched before; yet becauſe they are of great moment for the working of faith in us, may here, with the common conſent of the learned Interpreters be more largely confirmed.

Remedies againſt doubting, or ſpirituall weapons conſiſting in ſixe points.

1

Luke 19.9.

FIrſt therefore, becauſe we cannot be ſaved except we become the children of *Abraham*, *Luke* 19.9. and we cannot become the children of *Abraham*, but by walking in the ſteps of the faith of our Father *Abraham*, *Rom.* 4.11, 12. becauſe the Apoſtle plainely avoucheth that as many *as are of faith*, the ſame are the children of *Abraham*, and *bleſſed with faithfull Abraham*, *Galat.* 3.7. 9. Therefore firſt (I ſay) it behoves us exceeding greatly to marke, as being the very life of our ſoule, and to have ever before our eyes the deſcription of *Abrahams* faith that he walked in, exactly deſcribed purpoſely for this end, by the holy Ghoſt, *Rom.* 4. In which deſcription foure principall things are ſet downe, which the Apoſtle flatly teſtifieth, that we muſt in this caſe of *Free Iuſtification* expreſſely imitate, if we will be the naturall children of *Abraham*.

Rom. 4. 11, 12.

Galat. 3.7.9.

The deſcription of *Abrahams* faith by foure principall things.

The firſt is the right object, ground, and matter of faith, whereupon faith muſt reſt, which is a promiſe of God giving a reall being of the thing, to be already ſo indeed as he hath ſpoken it before himſelfe, although to outward ſenſe, ſight, and feeling, it ſeems not to be; as when God ſaid to *Abraham*, thou art fruitfull, and thy ſeed ſhall be as the ſtarres of the skie for multitude, and yet he ſaw and felt both in himſelfe and

The 1 Object and ground of his faith.

and in his wife, nothing but barrenneſſe; ſo likewiſe in the caſe of our Iuſtification, God ſaith, that *the blood of Ieſus Chriſt his Sonne doth make us cleane,* 1 *Iohn* 1.7. and *whiter than ſnow* from all ſinne, *Pſal.* 51.7. whereby we are made ſo perfectly juſt and righteous in the ſight of God freely, that we are faire, yea, and all faire, and there is no ſpot in us, *Cant.* 4.7. all which is by Gods ſpeaking it really, ſo indeed ſpiritually in the ſight of God, and yet we ſee and feel nothing but ſoulenеſſe and ſpottednеſſe. And this object and matter of faith is expreſſed in the Text in theſe words, *Verſe* 17. *Before God that quickneth the dead, and calleth thoſe things that be not, as though they were*: the meaning whereof is this, *God calleth*; that is, worketh, effecteth, cauſeth & maketh that thing to have a true & reall being before himſelfe by ſpeaking it, which to ſenſe, ſight, and feeling is not; and yet to have by his call as true and reall a being before himſelfe, as though it were and had an outward being to ſenſe, ſight, and feeling: therefore doth *Beza* rightly thus expound thoſe words, ſaying, *What God calls, thoſe things he effecteth, before whom thoſe things are already, which otherwiſe indeed are not, as he that can with his word make what he will of nothing.*

1 Iohn 1.7. Pſal. 51.7.

Cant. 4.7.

Verſe 17.

Beza in Rom. 4. 17. quæ vocat, efficit Deus, apud quem jam ſunt, quæ aliquoſi reipſa non ſunt, ut qui vel verbo quid vis poſſit ex nihilo efficere.

Secondly, followes the battel of faith, in which the order of nature, and ſenſe, and reaſon, grounded upon naturall cauſes, doe ſhew a flat contrariety, and impoſſibility of the matter ſpoken and promiſed; againſt which faith oppoſeth the meere word, and power of God ſpeaking; and this battel of faith is expreſſed in the next verſe in theſe words, *verſe* 18. *which Abraham above, or contrary to hope, beleeved under hope, according to that which was ſpoken*; that is, contrary to hope, namely

2 The battell of Abrahams faith.

Piſcat. in Rom. 4. 18. contra ſpem ſcilicet quam concipere poterat ex conſideratione naturæ rerum.

namely, which he might conceive by the consideration of the nature of things: But under hope, namely, which he did conceive by the consideration of the power of God, which had spoken.

Sub spe, scilicet quam concipere poterat ex consideratione potentiæ Dei loquentis.

3. The victory of Faith.

Thirdly, followes the *victory* of faith, by which it shutteth her eyes and considereth not, nor lookes upon, but (as it were) winketh at, and turnes quite from, and forgetteth the order of nature, and naturall causes, and things that doe to reason, sense, sight, and feeling, shew a contrariety and impossibility in the matter promised & spoken; and resteth wholly and only upon the Word, & promise, and power of God speaking; whereby visible things, that to reason are contrary to the promise, doe become as things of nothing, and having (as it were) no being; and invisible things spoken by God, become to be the only things that have substance and ground with us: and this victory of faith is expressed in the next verse in these words, *verse 19. That he not weake in faith considered not, or would not thinke of his owne body, which was now dead, nor the deadnesse of Sarahs wombe, &c.* that is, whatsoever he could behold either in himselfe, or about himselfe, was against, and contrary to the accomplishment and fulfilling of Gods promise; and therefore to give place to the truth of God, he wholly withdrew his minde from the things which he saw and felt, and did as it were forget himselfe; because it is truely said of another Interpreter of Gods mysteries: That seeing the power of God is so great, that quickens the dead, it is meet that we believe him, even when he promiseth things impossible to nature, and to the judgement of our reason.

Quicquid in se ipso ac circa se intueri poterat, promissionis complemento adversabatur.

Ergo ut locum Divinæ veritati faceret, ab iis quæ in conspectu erant, animum retraxit, & quasi oblitus est. Calv. Marlor. in Rom. 4. 19.

Cum tanta sit potentia Dei æquum est, &c.

4. The triumph of Faith.

Fourthly, hereupon followes the *Triumph* of faith, yeelding

yeelding to God only upon the foresaid grounds of his truth and power, his full glory of truely fulfilling upon us that which he hath spoken; whereby he hath ascribed unto him the glory of his truth and power, and we have the blessing and benefit thereof for ever; and this triumph of faith is expressed in the next verses in these words, That *he doubted not of the promise of God by unbeliefe*, but was strengthened in faith, and gave glory to God, *Being fully assured, that he which had spoken it was also able to doe it.* All which (the Apostle flatly testifies) must be imitated of us, in the case of *Free Iustification* by Christ, *who was delivered to death to abolish our sinnes out of Gods sight, and is risen againe for our full justification, Rom.* 4.15. The manner whereof is notably expressed, by that *Hercules* of Gods glory, upon the song of *Zachary*, saying thus, *In what place soever the borne of salvation, Iesus Christ, is exalted, there is no accesse neither for sinne nor death, wherefore a Christian is both foule, and yet without sinne.* How comes this to passe? after this sort: 'Beloved you have often 'heard that God leaveth in us an appearance and fee- 'ling, whilst we live here, both of sinne, death, and the 'Devill; God suffereth these to remaine, and taketh 'them not quite away from sense and feeling; for this 'appearance must continue, that we may perceive, and 'feele that we are nothing else of our selves, but sinners 'subject to sinne and Satan: But all this is but a cer- 'taine outward appearance before my sight, and the 'sight of the world, which know and judge no other- 'wise, but that sinne and death are present; and yet un- 'der this appearance, lieth hid innocency, life, and 'dominion, and victory over sinne, death, and Satan; 'for because faith is the evidence, and substance of 'things

Rom. 4.15. Luther.

Faith is the substance of things not appearing.

'things not appearing; therefore that faith may have 'place, it is neceſſary that all things which are belee-'ved, be hid; but they cannot be more deeply hid than 'under the contrary object, ſenſe, and experience: 'But when as we ſee all our ſinnes laid upon Chriſt, 'and to be victoriouſly conquered of him by his re-'ſurrection, and doe confidently beleeve this; then 'they are dead, and brought to nothing; for being laid 'upon Chriſt, they muſt not remaine ſo, but are ſwal-'lowed up in the triumph of his reſurrection. So ſaith S. *Paul, Chriſt was delivered to death for our ſinnes, and is riſen againe for our Iuſtification*; that is, by his death he hath taken upon him our ſins, and thereby utterly aboliſhed them out of the ſight of God, as the Sun-beames aboliſh darkneſſe, and by his reſurrection hath made us perfectly righteous; ſo that a true Chriſtian may be bold to ſay, Lord God, maker of the whole world, it is true that I feele ſinnes in my ſelfe, but through Chriſt, that hath taken them away out of thy ſight, I am certaine that I am perfectly righteous, good, and holy before thee, &c. for of theſe things muſt a ſincere Chriſtian be partaker, and of theſe things he ought to glory, if he bee a true Chriſtian; and he that cannot glory of theſe things, is not yet a Chriſtian.

2 The ſecond ſpirituall weapon againſt doubting.

THe ſecond ſpirituall weapon to overcome doubting is, that whereas our reaſon, ſenſe, ſight, and feeling are our ſtrongeſt enimies; not only to drive us into doubting; but alſo ſight, by ſaying, I ſee ſinne in me, and ſenſe, by truly ſaying, I feele ſinne in me, and reaſon by ſaying, it is impoſſible but this ſhould make me foule in the ſight of God, will thus ſtrongly perſwade

ſwade us, that wee are not made perfectly holy and righteous, from all ſpot of ſin in the ſight of God freely: wee muſt mark out of the former deſcription, that it is the very nature, heart, and eſſence of faith to mortifie theſe enimies, and to tell them, that they are all lying ſophiſters, of true principles aſſuming falſe inferences, and to beleeve the cleane contrary to them; becauſe God and the blood of Chriſt do aſſure us the contrary, namely, that we ſeeing by the light of Gods word, that one ſpot of ſinne makes us in the ſight of God foule, like the Devill, and accurſed, *Galat.* 3. 10. the blood of Chriſt doth make us ſo cleane, 1 *Iohn* 1. 7. that we are whiter than ſnow, from all ſpot of ſinne in the ſight of God, *Pſal.* 51. 7. But if thou ask me, how, and by what meanes may I mortifie my reaſon, ſenſe, and feeling, and come to beleeve the contrary unto them? I anſwer, by removeing what they pretend, out of thy ſight and minde; as *Abraham* did the deadneſſe of his body, and the deadneſſe of *Sarahs* wombe, by not conſidering the ſame, *Rom.* 4. 19. and by truſting in the word alone ſpoken, although (as Chriſt dealt at firſt with the woman of *Canaan*) God himſelfe, and all creatures pretend otherwiſe than the word ſpeaketh: thus *Sarah* ſtumbling at the firſt, yet at length got the victory over her doubting, by forgetting her barrenneſſe, and old age, that pretended impoſſibility, and by judging him faithfull that had ſpoken, *Heb.* 11. 11. And thus doth faith make a man ſhut his eyes againſt what he ſees, and ſeeles in himſelfe, and doth bore his eares, *Pſal.* 40. 6. to heare what God ſpeaketh. Becauſe it is moſt true that *Luther* ſaith, That this is the chiefe vertue, and cunning of faith, that it ſeeth thoſe things that are not

Gal. 3. 10.
1 Iohn 1. 7.
Pſal. 51. 7.
Queſt.
Anſw.
Rom. 4. 19.
Math. 15.
Heb. 11. 11.
Pſal. 40. 6.

ſeene or felt; and ſeeth not thoſe things, which are felt, yea which are now ſore upon us, and doe preſſe and urge us. As on the contrary ſide, diffidence and unbeleefe ſeeth nothing, but that which it feeleth agreeing with naturall reaſon, neither can it reſt upon any other thing, but that which it feeleth.

But faith ſaith otherwiſe, it reſteth only in the word, and truſteth wholly unto it; neither doubteth it that any thing will fall out otherwiſe than the word ſpeaketh. This is a right and ſtrong faith, when as a man leaveth ſenſe, wiſedome, reaſon, and truſteth wholly to the word of God.

For this cauſe thoſe things are of God laid upon faith to overcome them, which the whole world is not able to beare, as ſinnes, death, the world, and the Devill; neither doth God ſuffer it to be occupied with ſmall matters.

Becauſe this right faith thus truſting to, and relying upon the teſtimony of the word of God, doth perceive, and firmely beleeve things to nature impoſſible, and therefore incredible to humane reaſon; and yet firmely beleeves them, meerely conſidering the truth and power of God, ſpeaking, calling and thereby effecting the ſame.

For faith ſaith, I beleeve thee, O God, when thou ſpeakeſt; and what ſaith God? impoſſible things, lies, fooliſh, weak, abſurd, abhominable, hereticall, and devilliſh things, if thou beleeve reaſon.

For reaſon doth not underſtand, that to heare the word of God, and to beleeve it, is the chiefeſt ſervice that God requireth of us: but when God ſpeaketh, reaſon judgeth his word to be hereſie, and the word of the Devill; for becauſe it is againſt reaſon, it ſeemeth unto

unto it absurd and foolish.

Therefore *Abraham* killed reason by faith in the word of God, whereby seed was promised to him of *Sarah*, who was barren, and now also past child-bearing: unto this word reason yeelded not straitway in *Abraham*, and yet bore more sway in *Zacharie*; but it fought against faith even in him, both he and especially *Sarah* judging it to be an absurd, a foolish, and impossible thing, that *Sarah* who was now not only ninety yeeres old, but also was barren by nature, should bring forth a sonne. Thus faith wrestled with reason in *Abraham*; but herein faith got the victory, killed and sacrificed reason, that most cruell, and pestilent enimy of God, and gave glory to God.

So all the godly entring with *Abraham* into the darkenesse of faith; when feeling, and reason would perswade them that they are not cleane from all spot of sinne in the sight of God, they crucifie feeling, and kill reason, saying, reason, thou art foolish, thou dost not savour those things which belong unto God; therefore speak not against me, but hold thy peace; judge not, but heare the word of God, saying, that *the blood of Iesus Christ hath made us so cleane, that we are whiter than snow, from all sinne in the sight of God freely*, and beleeve it.

Reason to bee killed by faith.

Thus faith corrupteth not the word by seeking for a meaning of it, that may be agreeable to reason; but killeth reason, and slayeth that beast, which the whole world, and all creatures cannot kill; and so gives glory to God.

Thus sincere Christians that have overcome the foresaid timerous conscience, and have a good conscience, and in whose heart the spirit of God abideth,

although they feele their ſinnes: Yet they are enforced to ſay: Howſoever ſinne is, yet I know no ſinne by my ſelfe, neither am I ſubject to death, and hell (and herein they ſtrive and wreſtle, and at length overcome;) But I finde it farre otherwiſe, if I ſet my life before my ſight; here life, and the word, muſt be ſeperated farre aſunder. If thou wilt conſider life, I will ſet before thee the lives of S. *Peter*, *Paul*, and *Iohn*, and thou ſhalt finde even them not to have lived without ſinne; when thou deſireſt to bee holy and righteous before God, leane not to thy life, unleſſe thou wilt periſh forever. For thou muſt truſt only to grace, and to the wedding-garment of Chriſts righteouſneſſe revealed in the word, and not to life or works; but being cloathed in this wedding-garment all thy ſinnes are quite aboliſhed out of Gods ſight, and ſo thou mayſt glory ſafely that thou art perfectly good, godly, holy and righteous in Gods ſight, *Eſay* 45.25.

Eſay 45. 25.

Yea, God cannot deferre, or delay, where there is this ſincere heart that truſteth in him alone, all other things being left, looking only to the naked word of God, there God cannot hide himſelfe, but revealeth himſelf, & commeth unto ſuch an heart, and maketh his abode there, as the Lord ſaith, *Ioh.* 14.21,23. *I will come unto him and will dwell with him.* Now what can be more joyfull than for a man to give credit to the naked word of God? And as to be plucked from it by no affliction, or temptation; ſo to ſhut his eyes againſt every aſſault of Satan, to become a foole, that hee may be wiſe, that is, to lay aſide humane ſenſe, underſtanding, reaſon, and wiſdome, and to ſay daily in his heart, *God hath ſpoken it, he cannot lie*; this is true mortifying of our ſelves, and right obedience to the Goſpel:

Ioh. 14.21.23.

1 Cor. 3.18,19.

The obedience of the Goſpel.

and

and I say that nothing is more ioyfull than such a faith.

THe third meanes to overcome all doubting, is much and often to meditate upon our baptisme: yea, as often as we feele, that we have by any sin pierced and wounded our soul with the sting of death (for *the sting of death is sin*, 1 *Cor.* 15.56.) so often must we call to minde, especially these foure things wherein the very essence and vertue of our baptisme consisteth.

The third remedy against doubting.

1 Cor. 15.56.

First, that God in baptisme gave unto us his Sonne in the likenesse of water, signifying that Iesus is no Iesus unto us, but as he hath first and before all things with his blood washed away out of the sight of God all our sins: as S. *Iohn* saith, *Revel.* 1.5. *And hath washed us from our sinnes in his blood*; and by cloathing us with the obedience and righteousnesse contained in his blood, doth so perfectly deck and adorn us, as fit Brides unto himselfe, with that wedding-garment of his own righteousnesse, that he doth not only of unjust make us just, but also preserves us (as is before shewed) in the same, above our sense and feeling, ever and continually perfectly holy and righteous from all spot or wrinkle sin, or any such thing in the sight of God *freely*, *Ephes.* 5. 26, 27. because (as the Apostle testifies) *with one sacrifice upon the Crosse, hee hath made perfect, for ever and continually, all them that are sanctified*, *Heb.* 10. 14. For (saith *Luther*) *the blood of Christ hath in it such sharp salt, and such purging sope and niter, as that it takes away from before God, and aboliſheth all foulnesse, and all spots, so that in one moment it consumes sin and death, takes them away and utterly aboliſheth them.* And because wee must mark, that at the time of our baptizing, it is not the man or Minister, that doth baptise

1

Foure speciall things to be considered in Baptisme.

Revel. 1.5.

Ephes. 5.26. 27.

Heb. 10. 14.

Christs blood is purging sope and niter.

God properly is the Baptizer.

tiſe us, properly: But it is God, the Father, Sonne, and holy Ghoſt, that is, the true, right, and proper baptiſer of us; the reaſon whereof is, becauſe it is not the work of the Miniſter, that baptizeth outwardly, nor the Baptiſme of man, but the Baptiſme of Chriſt and of God; for the miniſter or man doth nothing in his own authority, but ſtands by Gods appointment in the place and ſteed of God, and ſupplies the roome of God: whereupon we ought to receive our baptiſme at the hand of man, no otherwiſe, than if Chriſt himſelfe, or rather, as if God himſelfe did baptize us with his own hands: and therefore we muſt take heed that wee doe not ſo divide Baptiſme, as to attribute the outward baptiſme to man, and the inward to God; but we muſt attribute both to God, and count of the man or miniſter baptizing us, but as the inſtrument (like the axe in the Carpenters hand,) God himſelfe uſing it, to ſquare thee himſelfe to the glory of his grace; by the which God ſitting in heaven doth reach down his own ordinance of Baptiſme, comming meerly from himſelfe out of heaven as his hand; and doth poure water upon thee with his own hands, and doth pronounce that hee hath waſhed thee clean from all thy ſinnes, ſpeaking unto thee in earth himſelfe, with his own mouth, by the voyce of the Miniſter. And this the very words uſed in thy Baptiſme, doe make cleere unto thee; when the Miniſter pouring water upon thee, ſaid, *I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt, Amen*: That is, I waſh thee clean from all thy ſinnes, but how? what in thine own name and power? No, for alas, that were able to doe no ſuch work, and juſt nothing, but, as the Brazen-Serpent healed the *Iſraelites*, that is, in the meer ordinance,

The Miniſter only is in the name and place of God.

ordinance, name and power of God *the Father, Sonne and holy Ghost*, as if he should say; that which I doe, I doe it not in mine own strength, name, or power but it being none of my work, but standing by God, own appointment and ordinance in his place and stead, and supplying his roome, I wash thee in the name and power of God, that thou mayst count no otherwise of it, than if God had done it visibly himselfe. This sense is full of comfort, and an effectuall help of faith, for a man to know, that hee was baptized not of man, but of the Trinity himselfe, by man; who standing in his stead, did the work signified, as truly in his name and power, as if God himselfe had been the very outward and visible agent, and worker. But (I say) because God himselfe is all in all the proper workman in our baptisme; therefore in his outward signe of washing by water, he doth (although inwardly and mystically to himselfe, yet) so throughly wash us with the blood of Christ, that it is as much when any one is baptized into faith, as if he were visibly washed not with water, but with the purging blood of of Christ. And hereupon both for the Agent God, and for the meane of Christs blood, is Baptisme such a magnificent work, and hath such vertue, and so great power, (as the holy Ghost by S. *Paul* testifieth) that it is indeed *the laver and washing of the new birth, and the renewing of the holy Ghost*, *Tit.* 3. 5. That is, first it makes us new borne creatures to Godward by Justification, by abolishing all our sinnes out of Gods sight, and making us *perfectly holy and righteous from all spot of sin in the sight of God freely*, whereby we are adopted the sons of God: and secondly, it doth renew us by the holy Ghost to bee new creatures to menward by sanctification; whereby

Tit. 3. 5. New creatures two wayes.

whereupon S. *Iohn* saying, that *Christ came by water and blood*, and repeating blood with a vehement *emphasis*, saith again, *Not by water only, but by water and blood*, doth give us to understand, that in Baptisme of water, wee must have principall respect to the blood of Christ, whereby Baptisme is of such efficacie, and of so great operation and power, that it washeth away from before God all sinne, drownes and abolisheth death, heales all our infirmities, and makes us clean from all our faults: this indeed, we see not to be done, with carnall eyes; but the faithfull in Christ neither ought, nor yet doe desire to see with bodily eyes; but they apprehend the Word, and believe it, and so glorifie Gods Truth, Seale, and Ordinance; so that whatsoever is there promised, they perswade themselves to be as sure and certaine, as those things which they even see and feele before their outward eyes. Briefly in a word, to be baptized, is nothing else to spirituall eyes, than to bee washed with the most pretious blood of Christ, and to be made so clean, that we are made from all sinne in the sight of God, *whiter than snow*. And this is that perfect cleansing by the blood of Christ, which *David* speaks of, *Psal.* 51. where he saith, *Wash mee throughly from mine iniquity, and make me clean from my sinnes: Purge mee with Hyssop, and I shall bee clean, wash thou me and I shall bee whiter than snow*. And this is the first thing that wee must call to minde concerning our Baptisme.

In Baptisme a principall respect is to be had to the blood of Christ.

Secondly, wee must call to minde, that God in our Baptisme gave us Christ, making us thus cleane from all our sins, appropriated unto thee, that art baptized: that is, given unto thee in particular, as if at that time that thou wast a baptizing, there had been (in respect

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of thy particular and perfect washing and saving) no more to bee saved by the blood of Christ, but thou only in the world: whereby God said in the vertue and power of his own ordinance unto thee in particular, as hee said unto *Paul, Arise, and bee baptized and wash away thy sinnes*, mark thine in particular, *in calling on the name of the Lord Iesus*: whereby thou hast just cause to say with S. *Paul, Christ hath loved me, and given himself for me* in particular, *Gal.* 2.20. Gal.2.20.

Thirdly, wee must call to minde that God in our Baptisme, gave us Christ thus perfectly, washing away all our sinnes *freely*, that is, God respecting no worthinesse in us, to deserve this rich grace, nor respecting no unworthinesse in us, to hinder the same, nor requiring any other condition at our hands, but that in time wee feele our selves lost by sinne, and freely take this rich grace of Christ freely to heale us. Because the Apostle saith, *All have sinned, and* thereby *are deprived of the glory of God; But are justified freely by his Grace through the redemption that is in Christ Iesus*, *Rom.* 3.23,24. And to shew how freely hee thus of unjust, makes us perfectly just in his sight, he brings us to the laver of baptisme even whilst we are Infants, and doth then and there sanctifie us to himselfe with his blood, and makes us clean by the washing of water through the word, *Ephes.* 5.26. When we are not only meer lumps of originall sinne, farre more foule in the blood of our soules, than wee were a little before in the blood of our bodies, yea so foule, that we might not be admitted into the communion of the Church, and Saints of God, untill we were washed in the blood of the Sonne of God, but also were not able to send up one sigh unto God in any sorrow for the same. This rich grace 3 Rom. 3.23.24. Ephes. 5.26.

of

of Gods waſhing us ſo freely, even when we were without feeling of our miſery, in the very blood of our originall ſinne, is plainly deſcribed by God in *Ezech.16.* ſaying, *when I paſſed by thee, I ſaw thee caſt out and polluted in thine own blood; then ſaid I, even when thou waſt in thy blood, thou ſhalt live: yea, when thou waſt in thy blood, I ſaid, thou ſhalt live: then waſhed I thee with water, yea, I throughly waſhed away thy blood from thee, and annointed thee with Oyle: I cloathed thee alſo with broidred work, and I decked thee with fine linnen, which is the righteouſneſſe of the Saints,* Revel. 19.8. *And covered thee with the ſilk* of mine own righteouſneſſe. *Thus waſt thou decked with Gold and Silver, and thou waſt exceeding beautifull, for thou waſt perfect through my beauty which I had put upon thee, ſaith the Lord:* ſhall not we then as freely take theſe riches as God, when we were yet in our blood, ſo freely gave them us?

Ezek.16.

Revel.19.8.

4 Fourthly and laſtly, we muſt call to minde, that God, to put us out of all doubting, gave us theſe riches, confirmed, ratified and ſealed unto us with his own ſeale of baptiſme; whereby no Father lying upon his deathbed, can ſeale unto his Adopted Sonne the gift of his lands and goods in his laſt Will and Teſtament, more certainly and aſſuredly, with the ſeale of his own Ring, than God hath by baptiſme, as with the ſeale of his own Ring, and Signet of rich Grace, undoubtedly confirmed, ſtedfaſtly ratified, and certainly ſealed theſe uneſtimable riches unto us. Is here left now any ſtarting hole of doubting for us to doubt, whether wee enjoy theſe riches or no? except the Devill, like a wicked will-falſifying-Lawyer, foyſt this thought into thy head, to ſay; yea, this without all doubt, is true upon me in particular, if I bee an Adopted child of God;

God; but there is the question: to which I answer; why shouldest thou make question of thy selfe, when God hath revealed no exception or question of thee? nay, rather when God hath done the clean contrary; that is, hath revealed the putting it out of question, that he hath adopted thee to be his sonne? First, because thou hadst a day of thy Adoption of Gods own appointing, and acting; namely, in thy Baptisme: Secondly, thou wast expresly named in the act of thy adoption, that it might bee known, that thou in particular wast Adopted: Thirdly, God did by the hand of his Minister set to his sign and seale of Adoption upon thee; whereby he did give his last Will and Testament sealed unto thee in particular, by his own seale of Baptisme, as the deed of his hand into thine own hand, powring water upon thee in particular: darest thou think that God did jest, or mock with thee? can there bee now any doubting, that thy sinnes are for ever washed out of the sight of God, and thou Adopted an heire of all the riches of thy elder brother Christ Jesus, his last Will and Testament being made good unto thee by the death also of the Testator? *Heb.9.17.* Certainly thou canst not misse of thy rich inheritance, except by carelesse neglect, thou despise and forsake (as alas too many doe) or like a mad child dost with wilfull contempt teare in pieces, and break the seale wilfully of this last Will and Testament, sealed unto thee so undoubtedly in thy Baptisme; especially (as I said before) that last Will and Testament, so sealed unto thee in particular, standing in force by the death of the Testator.

None ought to question Gods effectuall washing of himselfe, and why?

Heb.9.17.

But peradventure some man may say, you speak of marvellous, great, and excellent things of Baptisme: but

Object.

but I ſee nothing of all this wrought in Baptiſme; I could eaſily beleeve you if at ſome time I might ſee ſome ſuch thing wrought before mine eyes.

Anſw. I anſwer (as I ſaid a little before) *Chriſtians muſt not ſee, but beleeve*; and theſe things muſt be ſeene in the Looking-glaſſe of Chriſts blood, with ſpirituall eyes; for ſo is the will of God that thou ſhouldſt not bodily ſee theſe things here on earth, but godlily beleeve them; neither ſhouldſt thou doubt of them by unbeleefe, but with faithfull *Sarah* overcome doubting by judging him faithfull in his word and ordinance, that hath ſpoken and ſealed them unto thee, and ſo give glory to Chriſts blood, and receive at the laſt *the reward of thy faith*, even *the ſalvation of thy ſoule*, *1 Pet. 1.9.* For grant that God ſhould viſibly manifeſt and reveale the things which the holy Ghoſt, and all the holy *Trinity* in the preſence of all the Angels that ſtand with admiration looking into the ſame, doe worke upon thee in thy Baptiſme; whereof God to ſtrengthen and ſatisfie thy weakeneſſe, gave in the Baptiſme of his Sonne, that was for thee, ſome little taſte and glimmering, even to thy bodily eares and eyes of the glory of thy Baptiſme; wherein *the Heavens were opened, and the holy Ghoſt came downe*, and God the Father made a Sermon himſelfe, that in his Sonne, given and ſealed unto thee in thy Baptiſme, he is perfectly well pleaſed with thee: although this be much, if it be well marked, yet thy mortall condition would not be able to endure, no not one moment, the full manifeſtation of that divine and Heavenly Majeſty: And therefore for this cauſe, even for thy ſake, doth God as it were put on another face, and comes forth in another forme and appearance more familiar,

Heb 11,11.

1 Pet. 1.9.

1 Pet. 1.12.

Our mortall conditions not able to endure the full manifeſtation of Gods glory.

familiar, and tolerable unto thee; and becauſe he would not have us to wander in our owne opinions, and carried away with our owne devotions, to ſeeke him, and his grace with great labour, where he will not be found; therefore he comes forth covered with familiar outward ſignes, and plaine viſible ſeales, bidding his Miniſters to waſh us with a little water, and adde thoſe few words, *I baptize thee in the name of the father, &c.* and wills us to fixe and faſten our eyes and eares upon the ſame, being ſuch as our mortall nature is well able to beare and endure; and yet therein gives us himſelfe, and all his ineſtimable riches, to be certainely found by faith, *Rom.* 4. 16. and ſo freely enjoyed of us. But if we neglect theſe, and as ſmall matters doe ſmally regard them, thinking to finde God in more difficult labours of our own endeavours, then we make grace, and with the Scribes and Phariſees, thinking ſcorne of *Iohns* Baptiſme, *we deſpiſe the counſell of God againſt our ſelves*, *Luke* 7. 30. and doe vaniſh away with them, in our owne legall devotions. And therefore thou muſt ſay thus, Indeed I ſee nothing in Baptiſme but a ſprinkling with a little water, neither doe I heare any thing elſe, than a few words which the Baptizer pronounceth, namely, *I Baptize thee, or waſh thee in the name of the Father, &c.* This indeed I heare with my eares, and ſee with mine eyes; but the word and faith doe tell me, that God himſelfe is there preſent, and worketh the workes there ſpoken, himſelfe; and hereupon that waſhing and laver is of ſuch efficacy, and of ſo great vertue and power, that it Regenerates a man, and doth waſh away out of Gods ſight all his ſinnes, wherewith he was foule, and being ſwallowed up utterly aboliſheth them. And although

God dealeth familiarly in his ordinances.

Rom. 4. 16.

Luke 7. 30.

it cannot be denied, but that all of us, even every mothers childe among us have done little better, than did the Scribes & Pharisees, who (as it is said before) by setting light of the Baptisme of *Iohn*, *despised the counsell of God against themselves*, because either by prophanesse, or in love of our owne blinde devotions, we have beene too ignorant of this right way of God, Act. 18.25. and by a careleſſe neglect of them, have too much forsaken our baptismes; yet by due meditating of these foure points, and by printing them effectually in our hearts and affections, we returne to our baptisme againe; whereby although we have changed our selves from the same towards God; yet because God is not changed towards us, and because his gifts are without repentance, therefore by thus returning to our baptisme, we declare, that we doe abide before God perfect, and blessed in the same for ever: whereupon comfortable is the testimony of that learned Dispenser of Gods mysteries, saying thus, *we indeed being blinde*, and unbeleeving, *did in a long time not hold fast the promise sealed unto us in our baptisme; yet the promise it selfe (for as much as it was of God, that is unchangeably continued alwaies staid, stedfast and true; although all men be liars and faith-breakers, yet God ceaseth not to be true. But now sith by the grace of God, wee have begun to wax wiser, we accuse our owne blindenesse and hardnesse of heart, which have beene so long unthankfull for so great goodnesse, and doe beleeve that the promise it selfe is not vanished away; but rather thus we consider, God hath promised to give us these unsearchable riches freely; and sith he hath not only promised, but also sealed it unto me in particular in baptisme, he will undoubtedly performe it to all them, that beleeve it.* Thus we returne

Baptisme generally neglected.

Act. 18.25.

Calv. Instit. lib. 4 cap. 15. Sect. 17.

unto

unto our baptisme, thus we cleave fast unto it, and thus we glorifie the seale of baptisme and ordinance of God, and enjoy the benefit and blessing, and all the glory of baptisme for ever.

Hereupon also doth *Luther* say very profitably thus, That it will be not a little profitable, if a man fall into sinne, and being terrified and cast downe with the same, doe first before all things remember his Baptisme; and apprehending with boldnesse the free goodnesse and promise of God, which he hath forsaken, confesse the same to God, rejoycing that he hath yet this so great safeguard of his salvation, that he is baptized; and detesting his wicked ingratitude that he hath so much failed from the faith and truth thereof: for his heart will be wonderfully comforted, and be greatly encouraged to the hope of grace, if he consider the free promise of God, not only made, but also upon no consideration, nor stop of any unworthinesse, sealed unto him; how unpossible it is that God should lie, and faile him in the same; and so must needs remaine sound and firme unto him, and not changed for his changing, and such as cannot be changed with any sinnes of men: as S. *Paul* testifieth, saying, *If we believe not, he abides faithfull, he cannot deny himselfe*, 2 *Tim.* 2. 13. certainly this meere truth of God, sealed unto him by Baptisme, will be his shield and buckler to save him; so that if all other things faile him, yet this truth of God will not leave him destitute: for he hath what he may oppose to his insulting adversary; he hath what he may object against his conscience troubled with sinne; he hath what he may answer against the horror of death and judgement; and to conclude, he hath what may be a comfort in

Luther In all terrors of conscience it is our wisedome to have recourse to our Baptisme.

2 Tim. 2. 13.

all temptations; namely, this meer truth of God ſealed unto him from God, ſaying, God is true in his promiſes, whereof he hath given me his pledge, and ſeale in Baptiſme; *If God be* thus unfallibly and unchangeably, *on my ſide, who can be againſt me?* For if the children of Iſrael, when they were to returne to repentance, did firſt, and before all things call to remembrance their deliverance out of *Ægypt*, and by the remembrance thereof did returne unto God, who ſo graciouſly brought them out; and therefore is ſo often inculcated by *Moſes* and the Prophets, and is made by God himſelfe the very preface to the keeping of all the ten Commandements: how much more ſhould we call to minde our deliverance out of our Ægypt of ſinne, the Devill, death, and hell, and by the remembrance thereof returne unto him, who ſo freely brought us out, *by the waſhing of the new birth, and renewing of the holy Ghoſt?* which is likewiſe to this end urged by the Apoſtles, and preſſed upon us, *Tit.* 3. 3, 4, 5. and this is chiefly to be done in zealous celebrating the Lords Supper; for ſo at the firſt in the Primitive Church were theſe two Sacraments, Baptiſme, and the Lords Supper, zealouſly frequented, and helped one another: this is the preaching that ought earneſtly to be preſſed upon people. This promiſe, that *he that beleeveth*, namely that the Son of God juſtifieth him, making him perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely, *and is baptized*, that is, and hath received the aſſurance hereof, by having it by Gods owne ſigne and ſeale of Baptiſme ſealed unto him, *hee ſhall be ſaved, Mark* 16. 16. this (I ſay) is the promiſe, which as the head, heart, and ſoule of Religion, ought daily to be inculcated: thus

Tit. 3. 3, 4, 5.

Mark 16. 16.

ſhould

should Baptisme be continually repeated, and because our faith is not the foundation of our Baptisme, but our Baptisme is the foundation of our faith, therefore should it be continually urged, that our faith may be daily encreased and nourished in the same, and that for two causes.

First, because although Satan hath not been able to extinguish the virtue and power of Baptisme to little infants; yet he labours with all might and maine to extinguish it in elder folk, and hath so farre prevailed herein, that where are there almost any that remember the glory of their Baptisme? and feele joy in the truth of the foure former points? much lesse doe they glory in this great glory of the Lord sealed upon them, mentioned, *Esay* 60. 2. but look after other meanes of assuring themselves of the forgivenesse of their sinnes, and after other wayes of comming to heaven. 1

Esay 60. 2.

Secondly, because the power and virtue of our Baptisme once pronounced upon us in the Lords ordinance, endures upon us to the end of our lives, raising us up (as we heard before) when we are fallen, to true repentance, and effectually strengthning us against all temptations: as we read of a certaine holy virgin in the Primitive Church (when as yet custome and long use had not made Baptisme to seeme small) who as often as she was tempted, did resist and overcome with objecting her Baptisme, saying briefly, *I am a Christian, and am baptized*, as the Spouse in the *Cant.* saith, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them againe?* for the chiefly presently understood the virtue and power of Baptisme, and the faith of the same, which depends upon 2

Baptisme makes us strong against all temptations.

Cant. 5. 3.

upon the meere truth of God, freely promising it, and so fled from her. And this point have I the more largely prosecuted, because although it be an high point of magnifying Gods truth, and the sole glory of Christ, and the right honouring of Gods ordinance of Baptisme, and the next meanes of raising us up to the true Evangelicall repentance, and right zeale of Gods glory; yet it is of us too little practised. God in his rich mercy grant that we may (as it was said before) waxe wiser, and more joyfully embrace the same.

The fourth Remedy against doubting.

THe fourth enimy assulting our faith, and driving us strongly to doubting, and against which wee have need to arme our selves, is the great multitude commonly called the world; of whom S. *Iohn* speaketh saying, *Wee know that we are of God, and that the whole world lieth in wickednesse*, 1 *Iohn* 5.19. for although God hath some of all sorts, high and low, rich and poore, that are true beleevers; yet the greatest multitude of all sorts, although they glory by the dead faith that they beleeve; yet they discerne not the mysteries of Christ; and therefore are so farre from *beleeving with the heart, and confessing with the tongue*, that we are so cloathed with the wedding-garment of Christs righteousnesse, *that we are made perfectly holy and righteous from all spot of sinne in the sight of God freely*, that hereupon condemning the very sayings of the learned, in the former fifth Scripture phrase, expressing the same, they bring forth all their munition, and artillery drawne out of the store-house of naturall reason, and sharpened with seeming Scripture wrested to the strengthning of reason; and hereby whet their

1 Iohn 5.19.

tongues

tongues to contradict, to gaine-say, wrangle against, and oppugne the same, with all might and maine possibly they can. But against this scandall we are sufficiently forewarned, and thereby strongly fore-armed with that one watch-word of the holy Ghost, saying, That Christ brings the most certaine testimony of himselfe and of his benefits, from his Father, *but no man receiveth his testimony, Iohn* 3. 32. which (as the learned interpreters doe well expresse) must not bee so understood, as if no man at all doth receive Christs testimony (seeing both the Apostles, and many others beleeving, have, and daily doe receive the same) but because very few in comparison doe receive it, who if they bee compared with the huge multitude that make a shew of receiving it, by the dead faith, but in truth doe not, doe appeare to be in a manner, none. Indeed almost all doe professe that they doe beleeve, and doe think in a generall confused manner, that they doe receive Christ, and his benefits; so that *Abraham* himselfe could not see the day of Christ more cleerly than they doe, saying and thinking by the dead faith, *I am rich, and encreased in goods, and have need of nothing, when they know not, that they are wretched, and miserable, and poore and blinde, and naked, Rev.* 3. 17. this is not to receive Christ, and the rich benefits testified by him, but only to dreame that we have received Christ; but to receive Christ, and his benefits truly, doth necessarily include in it these foure particular points.

Iohn 3. 32.

Iohn 8.

Revel. 3. 17.

To receive Christ truly includeth foure things.

First, to know the time when wee were without Christ, and had him not, therein feeling our misery and our lost state by the least sinne, and what need we had to receive him.

X 1

Secondly, to see the excellency and worth of having Christ and his benefits, how worthy they are to bee received and retained; for no man will take, and advisedly receive that which he sees to be little worth, except it be for custome, and fashion sake, because all men do so, with whom we live: *Æsops* cock contents himselfe with a barley corne, neglecting a pearle, because he knowes not the worth of it.

3 Thirdly, it imports an having of Christ and his benefits to ones owne selfe in particular, for he that receives a thing and that also to himselfe, doth take it to his owne selfe, and so hath and enjoyes the profit, use, and benefit of it to himselfe in particular: as when a sick man hath received a cordiall of his Physitian, hee hath it within him, there working strength, health, and livelinesse in himselfe, in particular.

4 Fourthly, and lastly, he that hath received to himselfe the enjoying of Christ, and his benefits, of such excellent worth, is filled with great joy, according to the excellency of the things received, and becomes to the giver of the same full of thankfull zeale, highly prizing them according to the worth of them, above all other things whatsoever: all which is evident by the testimony of Christ, saying, *The Kingdome of heaven* (that is, the true enjoying of Christ and his benefits) *is like a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof goes and sells all that he hath, and buyeth that field*: But alas, how few are there at this day that doe thus? and therefore how few have found this treasure? how few receive and consider this very testimony of Christ? may we not well say, in a manner none? but what is the kore

Matth. 13. 44.

of

of this sore? even this, because it is a difficult and hard matter to beleeve with *Abraham*, the excellency of the things that God speaketh contrary to our sense, sight, and feeling, and to reason builded upon the same; and therefore the paradoxes and mysteries of Christ must be wrested to agree with reason, or else the *world*, that is, the *greatest multitude* will be so farre from receiving them, that they will utterly reject them. But how, and after what manner will they dare to reject Christ and his benefits? even with a threefold cunning device:

With what cunning Christ is by many rejected.

First, to palliate their unbeleefe; for we must suppose that they are no unbeleevers of any old ancient truth; therefore although God himselfe, *the ancient of daies*, hath spoken it, and hath the unanimous testimony of the Orthodox Interpreters and Dispensers of Gods mysteries, yet it must beare the title first of *new Doctrine*, and then it is enough to reject; so when Christ came a Minister of the old and ancient truth of God, but *to confirme the promises made of old unto the Fathers*, *Rom.* 15. 8. yet when he began to preach the same, the greatest multitude cried out, *what new Doctrine is this? Marke* 1. 17. whereupon it is most true, that is testified by the Apologie of the Church of England, saying, *We wot not by what meanes, but wee have ever seene it come to passe from the first beginning, that as often as God did give but some light to any people, and open his truth unto men, though the truth were not only of greatest antiquity, but also from everlasting; yet of the foresaid greatest multitude it was called newfangled, and of late devised.* Yea, *Eusebius writeth that the Christian Religion that was ever of old from the beginning, for very spite was called* Νεὰ καὶ ξένη, that is to say, New and strange.

Rom. 15. 8.

Mark. 1. 17.

Part 5.

Eusebius.

ſtrange. But as Chriſt unto the Scribes and Phariſees objecting, that he brought in a certaine new Religion, ſaid, *If ye beleeved Moſes, ye would beleeve me alſo*: So it may be anſwered to theſe, that if they beleeved the excellency of *Free Iuſtification*, they would not ſtumble at the ſaying of the Scriptures, and unanimous conſent of the learned Interpreters, as they expreſſe the ſame.

Their next manner of rejecting the benefits of the Goſpel is, That going about to meaſure them by humane reaſon, and finding that reaſon agrees with them no righter than a Rammes horne; that Reaſon may not leeſe her glory, no fault muſt be found with Lady Reaſon; but Chriſts benefits muſt beare the blame, namely, that they are fooliſh and abſurd, and ſo fooliſh and abſurd things are not to be received of ſuch wiſe men as the whole world is: theſe little remembring, and leſſe regarding to lay the blame where it is, namely, That *the naturall man not only perceives not the things of Gods ſpirit, but they are alſo fooliſhneſſe unto him*, 1 *Cor.* 2. 14. but leaſt of all practiſing that admonition of the Apoſtle, *That if any man will be wiſe, let him become a foole, that he may be wiſe*, 1 *Cor.* 3. 18. but this is an hard ſaying to ſuch wiſe heads: who can heare it?

The Goſpell is fooliſhneſſe to Reaſon.

1 Cor. 2. 14.

1 Cor. 3. 18.

Then thirdly, when they have concluded of Chriſts benefits, that they are not only ſtrange, but alſo *fooliſh Doctrine*; leſt they ſhould be blamed of unbeleefe, they think it the beſt, to ſharpen the uttermoſt of their wits by contradicting, ſophiſticating, wrangling, gaine-ſaying, & eſpecially by abſurd calumnious conſequents of their own collections & hatchings, as with meer *Nicodemicall* concluſions, yea and by mockings, jeſtings and deridings

deridings, utterly to beat it down. But weighty is that admonition of our Church taught by the first Restorers of the Gospel in this Land, saying, *The worldly wisemen scorne the Doctrine of Christ, as foolish to their understandings*: yea, will some say, to some of that blinde time; nay say the foresaid faithfull witnesses, 'These scorners have ever beene, and ever will be to the 'end of the world: And therefore let us that have one 'sparke of the true feare of God, if we cannot un-'derstand the sense and reason of the sayings of the 'holy Scriptures, yet let us not be scorners, jesters, and 'deriders, for that is the uttermost token and shew of 'a Reprobate, of a plaine enimy to God and his wise-'dome, &c. And therefore if we will be profitable 'hearers and readers of holy Scriptures, we must first 'deny our owne selves, and keepe under our carnall 'senses: Reason must give place to Gods holy Spirit, &c. For indeed by saine-saying, wrangling, jesting, & deriding the things which men understand not, what doe they else but *stumble at the stumbling stone laid in Zion*? which the Apostle teacheth is chiefely done in saine-saying, and wrangling against *Free Iustification*, as these Scriptures testifie, *Rom.* 9. 30, 31, 32, 33. and *Rom.* 10. 3, 4, 10, 21. whereby they pull that stone upon their owne heads, which falling upon them will *grinde them to powder*, *Mat.* 21. 44. And yet when Christ in the excellency of his benefits is powerfully preached, the greatest multitude stick not violently to rush upon him with their contradictions, wranglings, derisions, and calumniations; the reason whereof *Calvin* truely expresseth, saying thus, *Whereas all the mysteries of God are to fleshly reason Paradoxes, yet is reason of such impudency, that she will not stick to set up her bristles against*

Doctrine of our Church.

Rom. 9. 30, 31, 32, 33. & Rom. 10. 3, 4. 10. 21.

Matth. 21. 44.

Calvin.

againſt the ſame, and to purſue that which ſhe doth not underſtand with malapert and ſaucy gaine-ſayings and wranglings. And although it dares not for ſhame of the world oppoſe it ſelfe directly and groſſely againſt the perſon of Chriſt; yet if Chriſts words may not be wreſted to ſort & agree with naturall reaſon, they ſhall be condemned to be very fooliſh, & his Miniſters that pronounce and maintaine them, to bee very abſurd in their opinions, if no worſe; ſo that although it is true that a Miniſter ought to be exceeding watchfull, that he ſpeake (eſpecially in this carping age) very circumſpectly of God and his myſteries, leſt by any meanes he give an occaſion to the wicked to calumniate Gods truth: yet it is moſt true that *Calvin* teſtifies, proving it in the example of *Paul*, that there was never ſuch warineſſe and ſobriety of ſpeaking in the ſervants of God, which could make ſilent uncleane and poiſonous tongues; becauſe it is moſt true which againe he noteth upon thoſe words of *Paul*, *Rom.* 3.5. (*I ſpeake as a man*) that Saint *Paul* ſaith not, I ſpeake as the wicked, but I ſpeake as a man; wherein ſharply taxing humane reaſon, he ſhewes that it is the proper nature thereof, to be alwaies wrangling againſt the wiſedome of God, and calumniating his faithfull Miniſters, that teach the ſame: And therefore *Luther* ſets it downe for an unfallible marke, that the Goſpel is not truely preached, and is not the Goſpel indeed, if it be ſo brewed, and ſo fitted agreeable to reaſon, that all approve of it, and yeeld unto the meaning of it peaceably; for then indeed how ſhould the Propheſie of old *Simeon* be verified, that Chriſt ſhould be ſet up for a ſigne and marke of contradiction, *Luke* 2. 34. how ſhould he be *a ſtumbling*

Rom. 3.5.

Galat. 5.11.

Luke 2.34.

ſtone,

ſtone, and *rock of offence laid in Zion*? how ſhould wiſe *Feſtus* judge *Paul* to be mad? *Acts* 26. how ſhould Acts 6.
Chriſt be *to the Gentiles fooliſhneſſe*? yea, the *deep things of God*, which *Beza* expoundeth to be but the excellency of Chriſts benefits, being judged of naturall wiſe men to be fooliſhneſſe? is it poſſible for the wiſedome of the world to hold her peace from ſpeaking againſt fooliſhneſſe? eſpecially if the fooliſhneſſe of Chriſt dare offer to preferre it ſelfe above their wiſedome: and to conclude, how elſe ſhould Chriſt be not only the riſing, but alſo the fall of many in Iſrael? The truth whereof is notably teſtified by the Doctrine of our Church, delivered by the foreſaid firſt reſtorers of the Goſpel in this Land, ſaying thus, *The holy man Simeon ſaith, that Chriſt is ſet forth for the fall and riſing of many in Iſrael: and as Chriſt Ieſus is a fall to the Reprobate, which yet periſh by their owne default: So is his word, yea the whole Book of God a cauſe of damnation unto them through their owne incredulity. And as Chriſt himſelfe, the Prophets, the Apoſtles, and all the true Miniſters of his Word, yea every jot and tittle in the holy Scripture have beene, is, and ſhall be for ever more, the ſavour of life unto eternall life unto all thoſe whoſe hearts God hath purified by true faith: ſo likewiſe Chriſt himſelfe, the Prophets before him, the Apoſtles after him* (marke) *all the true Miniſters of Gods holy Word* (marke further) *yea every word in Gods Book is unto the Reprobate the ſavour of death unto death.* The reaſon whereof *Calvin* upon thoſe words of the Evangeliſt, *From that time many of Ieſus his Diſciples went back, and walked no more with him*, moſt truely expreſſeth, ſaying thus; *Never can there be ſo great wickedneſs uſed, but that the Doctrine of Chriſt is an occaſion of*

Calvin in Ioh. 6. 66. Nunquam extitit tanta pravitas, quin doctrina Chriſti ſcandalo

ſcandall.

Scandali occasio fit Christi doctrina: quia reprobi exitio devoti, venenum ex cibo saluberrimo, & fel ex melle sugunt.

scandall to many, because the reprobate devoted to destruction, doe draw poyson out of most wholsome meat, and doe suck gall out of honey. And mark (saith *Luther*) where this fall is, even in *Israel*, that is, in that people that will seeme to bee Christs own people; and being in the Church, as the Apes and Peacocks were in *Salomons* Familie, that is, apish Saints, and painted Peacock-Iusticiaries, will professe nothing lesse than to be contradictors of Christ: yet thus is Christ ever oppugned of the greatest multitude, both in his word, and in his true Ministers, under the name of greatest friendship with Christ. Briefly *Luther* well notes, that a wise Minister doth ayme but at the gathering of the Elect, by the example of S. *Paul*, who said, *I suffer all things for the Elects sake, that some may be saved*: as for the rest, that are the greatest multitude, he, or rather Christ himselfe divides them but into two sorts, Swine and Dogges; between which there is only this difference, that a Swine, if one go about to drive him from the mire, or from his swill, only gives a grunt, and away hee goes to the rooting in the earth; so prophane and worldly men, if one goe about to drive them from sinne, or to pull their noses out of the Earth, they only give an hoggish grunt, and away they goe to the rooting more eagerly in the earth and earthly things: But the nature of the Dogge is, that if one goe about to drive him from his vomit, or from his stinking carrion, he will presently flie in ones face, and bee ready if he can to pull out ones throat; so these, especilly Iusticiaries enamoured with their own holy walking and legall righteousnesse; if one goe about to draw them from the high prizing of the menstruous cloathes of their own righteousnes, & lay before them the inestimable riches

Iusticiaries worse enimies to the Gospel than the openly prophane.

of

of Christ, and the precious wedding-garment of his righteousnesse, they are ready for thy good will, with calumniations, reproaches and slanders, all to rend and teare thee, and with false accusations, if they can, to pull out thy throat; but they will not leave their stinking carrion: both agree in this to set light of the wedding-garment of Christ righteousnesse, that only puts them in possession of heaven and heavenly things; though for their ingratitude, and grievous contempt of the same, they be justly *bound hand and foot and cast into utter darknesse, where is weeping and gnashing of teeth, Matth.22.5,6.12,13.*

Matth.22.5.6. 12.13.

And to conclude this point, if wee would but mark and remember how the world, that is, the greatest multitude of all sorts, that we shall have to doe with all, in the world, with all their wisdome, judgement, gravitie and righteousnesse are described in the word of God, we would make them no pattern, either of our beleeving or doing to the hindering of our walking in the narrow way of the true justifying faith. And therefore to arme our selves against this great multitude, neither knowing, nor discerning, nor believing the excellency of *Free Iustification*, and thereby driving us to doubting, wee must remember; first that Christ would not pray for *the world. Ioh.17.9.* Secondly, that therefore the world cannot receive the Spirit of God, *to know the things of God, Ioh. 14.17.* Thirdly, that therefore the whole world lieth dead in darknesse and wickednesse, *1 Ioh.5.19.* Fourthly, that therefore the world shall bee damned, *1 Cor.11.32.* and therefore no president for us, to lead us into doubting, though they by their dead faith deny the excellency of *Free Iustification*, and the excellency of the other benefits

How to arme our selves against the multitude.

Ioh.17.9.

Ioh.14.17.

1 Ioh.5.19.

1 Cor.11.32.

of

of Christ, never so impudently; becauſe it is notably well ſaid of *Calvin*, upon thoſe words of Christ, *Verily, verily, I ſay unto thee, That wee ſpeak that which we know, and teſtifie, that which we have ſeene, but yee receive not our teſtimony, Ioh.* 3.11. That this is the complaint of Christ, againſt many ſuch jolly, grave, and learned heads, as *Nicodemus* was: ſaying, that wee are hereof to gather, that it is (as it were) a fatall thing to the word of God in all ages to obtain credit, but with a few: whereupon Christ ſpake in the plurall number, ſaying, *But yee receive not our witneſſe*, becauſe this belongs to the greater number, and in a manner to the whole body of the people; with which we ought to bee armed as with a buckler; that notwithſtanding all the wilfulneſſe of men, we may goe forward in the obedience of faith and of the Goſpel: this principle indeed is to bee holden, that our faith be founded and grounded upon God ſpeaking: but then when wee have God for our Author, being, as it were, lifted up thereby above the heavens, we ought boldly to trample the whole world rather under our feet, and ſet light of it from aloft, than that the unbeliefe of any ſhould trouble us, or cauſe us to waver.

Calvin *upon* Ioh. 3.11.

A reply:

But here it is replyed: No, I am not ſo fond as to reſpect the prophane world, or the greateſt multitude, either led by their great wit, or enamoured with their blind devotion: But other Miniſters being both zealous Preachers, and ſuch Teachers as are of great knowledge and of excellent learning, doe hold the contrary; namely, that the children of God are not freely without works, made ſo perfectly holy and righteous in the ſight of God, that God ſees no ſinne in them.

To

To which I answer, that although the expresse Scriptures before alledged, were the only ground that first wrought faith in mee: yet they were zealous Preachers of *Free Iustification*, and learned Teachers that have greatly strengthned my faith herein; who in their judicious Interpretations upon the same Scriptures, and other Writings of great knowledge and of excellent learning, have so concurred in one consent, that they have, and doe put mee out of all doubting. And if any man will shew me that these zealous Preachers, and grave Teachers, have in their Writings and Interpretations of those Scriptures said or writ more of the excellency of *Free Iustification*, than they may say by the truth of those Scriptures, or that I have said more than they doe say: then (oh doubting Objector,) will I also doubt with thee, and grant that thou hast some just cause by reason of some learned Teachers to doubt. *Answ.*

But if thou replieſt, That thou speakest not of such learned Teachers as are Writers, but of such learned men, as are now living Speakers and Preachers: And again, even of those learned Writers, all doe not write of those Scriptures after the same manner, and if they doe, yet those that are learned can alledge many sayings of the same learned Writers and Interpreters of those Scriptures, that in other places, doe seeme to unsay, and to hold the clean contrarie to that which they have written upon those Scriptures; namely, shewing that the children of God, are not by *Free Iustification, made so perfectly holy and righteous from all spot of sin in the sight of God, that God sees no sin in them.* A Reply.

Unto which I give a threefold answer. A threefold Answer.

First, that thou hast more cause to take heed, that I

the unbeliefe of thine own heart doe not rather beguile thy ſelfe with a prejudicate opinion, that thoſe learned Preachers, that thou ſpeakeſt of, now preaching with lively voyce, doe hold the contrary, than that they diſagree from the foreſaid learned Writers and Interpreters: or that theſe learned Writers, and Interpreters diſſent from themſelves in other places, and unſaying that which they have ſaid, doe hold contraries: For S. *Paul* ſaith truly, that if we love not the truth to hold faſt unto it, God, by our prejudicate opinion, will in juſtice, ſend us ſtrong deluſions to beleeve our own lies; namely, that the learned Teachers doe ſpeak and hold contraries, when indeed they doe not; true it is, that it is poſſible for good and faithfull men in their writings, and preachings to appeare to ſpeak, and ſo to appeare to hold contraries, when in truth they do not; whereof there are two principall reaſons: firſt, when by the reader, the circumſtances of the ſpeaker or writer, and of things ſpoken and written, as of perſons, times, and places, and ſuch like are not underſtood and marked: and ſecondly, becauſe the Writers themſelves conſiſting of two men, of the old man, and of the new man, and both theſe men in them being ruled and guided by a twofold light, the light of nature, and the light of grace. Firſt, wee muſt mark that the old man in them is ruled with the light of nature, deſcribed, *Rom.* 2. 14, 15, 16. Namely, that *the Gentiles which have not the Law, doe by nature, the works and things contained in the Law, becauſe they have the effect of the Law written in their hearts: their thoughts and conſciences accuſing them* with feare of procuring puniſhment, *when they doe evill, but excuſing them*, with hope of ſpeeding well for the ſame, when

Two reaſons of ſeeming contrarietie in mens writings and ſermons.

Rom. 2. 14. 15. 16.

when they doe well. But on the other side, the new man is ruled by the light of grace, which is, when a Christian seeing by the eye of faith, that all his sinnes are washed away and abolished from before God, only by the blood of Christ, and he made *perfectly holy and righteous in the sight of God freely*, doth by the power of sanctification flowing from the same, abstaine from all sinne, not for feare of punishment, which is slavish; and doth all good duties zealously, not to procure reward for the same, which is hyreling-like; but because hee sees that all is too little that he doth, and that hee cannot bee thankfull enough, doe what hee can, in glorifying God, for his already blessed estate only by Free Justification, *Gal.* 3. 8, 9. And although the more that any child of God is endued with this light of Grace, the more Spiritually and Divinely, he both speaks and writes: yet so strong, like *Goliah*, are the remnants of the old man in the best children of God, and so busie is the foresaid light of nature in the best Writers (excepting only the writings of the Prophets and Apostles) that this old man will bee foysting in somewhat of the light of nature, with the light of Grace; and thereby, except the Writer be exceeding wary, corrupting the one with the other, to the quite marring of both. Which, as it should teach Preachers and all others, that which is too lamentably neglected now adaies, how wary they should be to speak, but much more to put penne to paper to write any thing in the Church, especially in matters of Divinity and Salvation, lest they give advantage to the Adversarie; and forget that saying of *Ierom*, *Grande* (*inquit*) *periculum in Ecclesia loqui, ne forte interpretatione perversâ ab Evangelio Christi, hominis fiat Evangelium, aut quod pe-*

Gal. 3. 8. 9.

The old man is strong in the best.

In Gal. 1. ad Pastor. Epist.

jus est, Diaboli: That is, it is (saith he) a great danger to speak in the Church, lest peradventure, by a wrong and prepostrous interpretation, it bee made of the Gospel of Christ, the gospel of man; or that which is worse, the gospel of the Devill: so also it must teach such as are readers of other mens books, and writings, especially Preachers and young Students in Divinitie, to take heed, that even in the best Writers they doe not take all things hand over head; but first to ground themselves in the perfect distinction between the Law and the Gospel, faith and works; as it is notably described upon *Patricks-Places* in the book of Acts and Monuments of Martyrs; that so faith (as *Paul* saith, *Gal.*3.12.) may not bee of works, nor works made grace, lest grace, be no more grace; *Rom.*11.6. And thereby to keep *Free Iustification* pure and in her true glory, without any mixture, as the alone soule-saving grace, and only soule-saving glory of Christ: that so, where they finde in faithfull Writers, the excellencie of Christs benefits by their light of grace worthily extolled and magnified, that same they may embrace as evidences of the light of grace reigning in them; but where some thing of the light of nature extolling and dignifying works, so darkning grace and the glory of Christs free benefits, drops from their pennes, before they are aware; yet to make a charitable exposition of the same: ever *trying all things and keeping only that which is good*: but ever preferring those things most, that make most for the glorifying of Christ in the excellency of those benefits of the Gospel, which he worketh upon us alone by himselfe, without our working with him: And ever in love and thankfulnesse accepting the Writers

A necessary caution in reading of Authors.

Gal.3.12.

Rom.11.6.

pers willing endeavours, and covering by love such infirmities, as by the remnants of the old man in them have (as I said) dropped from their pennes, by the over-flowing of the light of nature in them, before they were aware. And to this end, let us ever in reading, remember that reproofe that *Luther* justly gives of some; saying thus, *So it happens unto imprudent and ill-disposed readers, that those things that are of infirmitie in the Fathers, and other holy writers, they make all to be of high authority: which is the fault not of the Authours, but of the Readers, who snatch up out of the Fathers that which they spake of infirmitie, and hold them so fast, that they doe oppose them also against that which in another place, the same Fathers have spoken by the light and power of the Spirit: and doe so urge and presse them, that the better must give place to the worse: whereby it comes to passe, that they attribute authority to the worser sayings, because they agree more to the sense of their flesh and reason; and take away authority from the better sayings, because they agree not to their sense and reason.* Therefore if we will not erre in reading good Authors, wee must follow that notable rule, that *Luther* gives in the same case; saying, *This only I say of those holy men, that when they vary among themselves, those are rather to bee followed, which have spoken the best things for free grace without works, leaving them which by the infirmitie of the flesh, have spoken rather after the flesh and reason, than after the Spirit. So likewise, those writers that vary from themselves, are in that part to be chosen, and holden fast unto, where they speak after the Spirit, but to be relinquished, where they savour of the flesh and naturall light of reason. This is the duty of a Christian Reader, and of the clearer sort, that both divers places*

Luther, A common erer in reading, & the ground thereof.

Who magnifie free grace are chiefly to bee followed.

and cheweth the Cud. But now setting aside judgement, wee devoure all confusedly whatsoever a good man saith; or that which is worse, by a perverse and preposterous judgement wee refuse the better things, and approve the worse: Yea, in one and the same Authors we attribute and apply that authoritie and Title of holinesse to their worser things, which they have deserved for their best things spoken after the Spirit, and not after the flesh, and naturall light of reason.

2 My second answer to this objection, that other Ministers doe speak, and seeme to hold the contrarie, is this; that it is an undoubted truth, that although all brethren in the Ministry, may bee enlightened with one and the same truth; yet all are not enlightned with one and the same measure of truth; who thereupon may *disceptare*, that is, argue about a matter, but not *dissentire*, that is, bee of a contrary judgement and resolution, flatly to hold the contrary. And it is possible that one man may have laboured more, and so see further in some one point than another; though he come behinde many others, that are rich in all other gifts, and of excellent learning; who yet should shew themselves to be of *Cains* brood, and Devils incarnate, if wee should willingly and wilfully envie an higher talent in our brother, in some one gift: *non omnia possumus omnes*; and wee bee all of us set and appointed by God to bee, by our particular gifts, mutuall helpers of another, but not hinderers and enviers one of another.

All are not enlightened with the same measure of truth.

3 And thirdly I answer, that although some one, or more, of seeming great learning, will in the heigth of their owne conceit, and in the opinion of their great learning, oppose themselves against this common consent

conſent of the learned Orthodox writers, and ſo flatly hold the contrary; yet is their great knowledge and great learning no ſufficient cauſe, to drive thee into wavering, and doubting of the excellency of Chriſts benefits: becauſe the holy Ghoſt hath ſo ſufficiently armed us againſt this ſcandall, in teaching ſo plentifully in his word, that there is a twofold knowledge or learning: the one a literall knowledge, or a literall learning, and the other a ſpirituall knowledge: the underſtanding and marking of which point, becauſe it is of ſo great uſe, that thereupon depends, in a manner, the whole eſſence of ſalvation, both to diſcerne in what ſtate thou thine owne ſelfe doſt ſtand, that makeſt this objection, who peradventure maiſt bee learned, and of great knowledge; and alſo to keep thee from many ſcandals and deluſions by others, that ſeeme to be of great learning and knowledge; therefore to leave us without all excuſe, is the holy Ghoſt moſt diligent to deſcribe theſe two knowledges unto us very largely.

A twofold knowledge.

First, the literall knowledge is deſcribed, *Rom.* 2. from verſe 17. to the very end of the chapter, after this manner: *Behold thou art called a Iew*, that is, thou art called to bee a member of the Church of God, even of one called, and profeſſing Gods revealed glorious truth; *and reſteſt in the Law*, that is, thou takeſt the word of God, and the doctrine from heaven to be thine only rule, and warrant, and wilt not (as thou ſayeſt) goe one haires breadth from the word; yea, *and glorieſt in God*, namely, that he is thy Father, Saviour, and Redeemer, *and knoweſt his will*, that is, thou art skilfull in the word of God, and canſt try the things that differ, and are excellent, by reaſon thou

I Literall. Rom. 2. 17.

art instructed and very learned in the word of God. Neither only hast thou thus, knowledge enough for thy selfe, and for thine owne use alone, but also art a rich store-house for others; for thou *art confident, and takest upon thee to be a Guide to the blinde, a Light to them that are in darknesse, an Instructer of them that lack discretion, a Teacher of the ignorant, and hast the whole forme of knowledge, and of the truth in thy breast*: is it possible that the exquisitest knowledge that is can be more gloriously described? and yet all this is there shewed, to the end of the chapter, to be no knowledge indeed; but only μόρφωσιν τῆς γνώσεως καὶ ἀληθείας, that is, a meere shadow or shew of great knowledge, and of the truth, *quam vulgo apparentiam vocant*, which (as *Calvin* saith) men commonly call an *appearance of knowledge*, because (as the Apostle saith in divers verses following) it consisteth but in the letter only, that is, is meerly literall, learned by good wit, and good memory; but is not by the working of the Spirit of God *in spirit, and in truth*; being agreeable with that which the Apostle saith in another place, *habent μόρφωσιν εὐσεβείας*, that is, they have a shew of very godlinesse, but they deny the power of the same; for they had (which is the Apostles scope in this description) a confession of the forgivenesse of their sinnes by Gods mercy in the *Messiah*; but they had not a joyfull spirituall feeling knowledge of the excellency of *Free Iustification*, which is the soule of all this great knowledge; and when the soule is away, all the rest is nothing else but a dead carcasse of knowledge: as the Apostle shewes in all the whole Epistle following, Chap. 9. 30, 31. and 10. 2, 3. Whereby they that are in this literall knowledge, although they seeme to bee grearly en-

Calvin *ibid.*

lightned

lightned in the whole word of God, and to be excellent learned men, yea and very zealous with a legall zeale, *Rom.* 9. 31. and 10. 2. yet because they are in this point destitute, as *Calvin* speaketh, *interiore luce*, of the true inward spirituall light, it is incredible to think how blinde they are in understanding the excellency of Christs benefits; so that none is so blinde as such as are in this literall knowledge, as it is plainly testified by the Prophet *Esay* 42. 18, 19. saying, *Heare yee deafe, and look yee blinde, that you may see. Who so blinde as my servant? or deafe, as my messenger that I send? yea who so blinde as the perfect?* (that is, that by this literall knowledge think themselves perfect) *and who so blinde as the Lords servants?* yet such in this literall knowledge are not only more blinde than the very plough-boy, but also more blinde and ignorant than the oxe, and the asse that the plough-boy drives before him: as the same Prophet witnesseth, saying, *The oxe knowes his owner, and the asse his masters crib; but Israel hath not knowne; my people* (as by this literall knowledge they professe themselves) *hath not understood, Esay* 1. 3. But how then (will some man say) may these blinde men, seeming so learned in this literall knowledge, be discerned from such as are truly enlightened? I answer, this the same Prophet *Esay* plainly expresseth in the former place, saying thus: *Seeing many things, but thou keepest them not*; for such an one as is in this literall knowledge, doth not keep that which he professeth that he knowes; and that also two manner of wayes, that is neither in word, nor in deed.

Rom 9.31. and 10. 2.

Esay 42. 18, 19.

Esay 1. 2.

Object.

Answ.

Two manner of wayes how we may see & know many things, and yet not keep them.

For first he failes in the foundation, that is, he keepeth it not in judgement; for how can he keep

1 Not in judgement.

that

that which he hath not, that is, doth not understand? Indeed let a man runne with them in the same round of the ordinary letter, or usuall phrase, that they like blinde mill-horses are customably without understanding used unto, thereby rocking themselves and others asleep in the cradle of custome; what in Christs mysteries is carnally and customarily conceited, and ordinarily spoken, rather than caring to understand what is said; and whilst they are applauded for learned men, so long they are reasonably quiet, and will sing the same song of the dead letter, containing the outward shell of Christs mysteries; and will some of them run as fast as you will, with you, in a legall zeal flowing from the light of nature, of works, works, works, and a prepostrous holy walking: But if a man presse the same truth, which they seeme to hold, and to awake them out of their lethargy of Custome, doe preach *Novè*, but not not *Nova*; nay if one expresse the same truth which they seeme to hold, but even with an old phrase, used of the best Interpreters that understand rightly the mysteries of Christ, which they have not before heard of, or which they are not customarily acquainted withall (especially if it be a phrase going to the quick of the truth, and expressing the excellency of the matter, which they daily, like Parrots, doe blindefoldly prattle of;) then although it be but one and the same truth, and the old doctrine which is daily taught; yet upon presumption and high conceit of their great learning, they cry out, *New doctrine*, *errors*, *false doctrine*, *heresie*, *blasphemy*: and what not? adding ever something thereto out of their owne *Cimmerian* darkenesse, to make the matter more odious; and thus they keep

not

not, no not in word and judgement to that, which they seemed to hold: but when the excellency of Christs benefits are presſed upon them by the expreſſe word of God, then they fall to ſophiſticating, equivocating, and plaine deniall (if they cannot faſhion it to agree with their naturall reaſon, and earthly conceit, and humane wit) even of that truth which they ſeemed before to hold, at leaſtwiſe in letter: ſo that by not underſtanding what they have ſpoken in one ſentence, they are ſo farre from keeping to that which they have ſaid (eſpecially dealing in the myſteries of Chriſt, that are above humane wit, and the light of reaſon) that they often times ſpeak the flat contrary in another ſentence: thus (as I ſaid) not keeping, neither in judgement, nor in word and confeſſion to that truth, which they themſelves profeſſe in other termes. An evident example hereof, is *Nicodemus*, who being a great learned Rabbin and teacher in Iſrael, knew by the dead literall knowledge, thoſe uſuall places often repeated in the Prophets, where God promiſeth *to give unto his people new hearts, and new ſpirits, that they might ſerve him in walking holily in all his Commandements:* And yet becauſe he felt not the power and truth of it in himſelfe, being but in this dead literall knowledge; although in his daily teaching he talked of theſe promiſes, and called for a new life in holy walking in all Gods Commandements; yet when Chriſt giving an example to all preachers, how they ſhould awake people rocked aſleep in the cradle of cuſtome, not by teaching, *Nova*, but yet by preaching *Nova*, ſpake of the ſame truth which he daily beat upon, but in a new phraſe that he had not heard of, expreſſing but the excellency of the doctrine, namely,

namely, that *A man muſt be new borne*; then was *Nicodemus* quite beſide his books, and thought that Chriſt ſpake very abſurdly, if not erroneouſly: the old doctrine uttered with a new phraſe, expreſſing but the truth and deepneſſe of it, made it ſeeme new and falſe doctrine to the old blinde literall Doctor; and therefore it is well noted upon the ſame place by *Muſculus*, ſaying, *Exemplar quoddam in hoc viro propoſitum eſt, in quo deprehenditur, doctos alioqui & prudentes viros, nondum renatos, ad doctrinam regni Chriſti capiendam planè ſtupidos eſſe & ineptos*: that is, there is in this man a certaine example ſet before us, wherein we may ſee, That men, although wiſe and learned, yet not being new borne againe, are to the conceiving of the myſteries of Chriſt, and of the doctrine concerning his kingdome, meerely blockiſh and ſottiſh. Yea, and he addeth further, ſaying, *ut non ſolùm rem ipſam non intelligant, ſed neque declarationem illius, Chriſti verbis propoſitam capiant*: that is, they are ſo farre from underſtanding the matter it ſelfe, that they conceive not the very declaration thereof ſet before them by the words of Chriſt himſelfe. Whereupon (as the learned well note) Chriſt ſeeing that he loſt both his time and labour, in teaching a man ſo high in his owne conceit, and yet ſo greatly ignorant, is conſtrained to fall to chiding of him, ſaying, *Art thou a principall teacher in Iſrael, and knoweſt not theſe things? quaſi diceret, O miſeram ovium conditionem &c.* as if hee ſhould ſay, oh miſerable condition of thoſe ſheep, whereof the Paſtor, that hath the cure of them, is ſo groſſely blinde, and ſo unskilfull in divine matters: hitherto thou haſt been reverenced as a principall Teacher in Iſrael, and yet knowſt not thoſe things, of which it

is

is a ſhame that thy very ſchollers ſhould be ignorant; and leſt any ſhould think that this was a blindeneſſe, and juſt reproofe peculiar and proper only to *Nicodemus*, and not of all ſuch as are in this dead literall knowledge, it is upon the ſame place well noted of the learned, ſaying, *Eſt autem hæc generalis objurgatio, qua Chriſtus, &c.* But this is a generall reproofe, wherewith Chriſt reproveth all ſuch Rabbins and great Teachers as lie by the literall knowledge in the ſame blindeneſſe with *Nicodemus*. And thus we ſee the firſt way how they that are in this literall knowledge, do only but ſophiſticate about the myſteries of Chriſt, *ſeeing many things, but they keepe them not, viz.* they doe not keepe to them in word and judgement, but profeſſe them one way, and deny them, and ſpeake contrary to themſelves divers other wayes.

The ſecond way how theſe doe ſee many things, but they keepe them not, conſiſteth herein, that what they profeſſe that they know, they keepe not in life, practice, and converſation; their life, converſation, and action nothing agreeing with that which they profeſſe, and ſeeme to know and ſee. As for example; ſuch as are in the meere literall knowledge of *Free Iuſtification*, doe finde by reading, and thereupon doe profeſſe, that *Free Iuſtification* is the ſtrong Rock and foundation of Chriſtian Religion, the head Article of ſalvation, the ſole-ſaving grace of Chriſt, the cauſe of ſanctification, and of all godly living, the advancer of the true glory of Chriſt; but yet becauſe by this literall knowledge of it, they feele not the truth and power thereof in themſelves; therefore whoſe feet doe ſuch labour to faſten upon this ſtrong Rock of Chriſtian Religion? whoſe houſe of Religi-

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Not in life and converſation.

on

on almoſt is not builded upon the ſands of their repentance and holy walking; having this rocky foundation laid in their hearts no more in a manner than the Papiſts lay it? whoſe Religion is not headleſſe for want of ſound joy for this head point of ſalvation? how many are truely ſanctified, and ſerve God cheerfully, joyfully, and zealouſly, by the joyfull knowledge of it? yea, rather although ſuch ſeeme to hold ſtrongly contrary to Papiſts; yet they are, in this chiefe point of ſalvation, of the Papiſts mindes, comming forth with the Papiſts objections againſt it, that people learne it too faſt; and although it be the only ſacred ordinance that God in his high wiſedome hath appointed to be the only cauſe and meanes to make men to live truely a godly life; yet ſuch ſtick not in their rotten wiſedome of Reaſon to belch out this blaſphemy, that it opens the gate to all looſe and wicked living, and are ſo farre from continually preſſing this point, by ſhewing the horribleneſſe of the leaſt ſin in the ſight of God, and the excellency of this benefit, perfectly healing us from all ſin in Gods ſight, and ſo planting it ſoundly in mens hearts to effect theſe happy ends, that almoſt they never ſpeake of it, but finde themſelves grieved with them that doe; or if their text chance to preſſe them to it, they lightly touch it, and ſoone paſſe it over, being as it were glad when that text is paſt. Is this to keepe to thoſe foreſaid moſt glorious Titles of the excellency of *Free Iuſtification*, which they ſo glorioufly profeſſe in words, and is it not rather before God and men a denying them in deeds? and thus doe they in all the reſt; for theſe that are in this literall knowledge, firſt, either they live prophane lives; or ſecondly, but outwardly

Three ſorts be in this literall knowledge.
1 Prophane.
2 Civill.

wardly civill honest lives, caring no more than for their profits, honours, and pleasures; or thirdly, at the best, which is worst of all, doe but delude the simple blinde devoted people, with a legall zeale of holy walking for feare of punishment, or hope of reward, and speeding well for the same: seeming, yea, and being as hot as a toste against outward vices, and earnestly calling for all active morall duties, which they call holy walking in all Gods Commandements; as if herein did consist the maine point of salvation, *Doe this and live*; and yet abound themselves with all manner of inward hidden corruptions, as envy, calumniating, slavish feare, and glorious outward painting of their rotten old *Adam*. All which is notably testified by the Doctrine of our Church, taught by the Martyrs and first Restorers of the Gospel in this Land, saying thus, *By outward shewes of good workes they appeare to the world*: How? *the most religious and holy men of all others, making the outside of the cup and platter* (that is, the outward appearance both of their persons and vocations) *so cleane, that they seeme to the world*: What? *most perfect men*: Wherein so perfect? *both in teaching and living. And yet because the inside is not cleane* (which (as it is shewed in the Sermons before) only the comfort and joy of *Free Iustification* truely worketh and effecteth) *Christ* (who sees their hearts not justified with his owne righteousnesse) *knowes that they are in the sight of God most unholy, most abominable, and farthest from God of all men; their judgement being prepostorous, their doctrine sowre leven of mingling the Law and the Gospel together, and so marring both: and their life the hidden secret hypocrisie*: that is, not suspecting themselves of hypocrisie, they delude their

Legally zealous.

These last are inwardly most abominable.

owne

owne ſelves with ſuppoſed ſincere hearts, reſpecting (as they thinke) only Gods glory; being inwardly full of all manner of filth, as pride, envy, covetouſneſſe, ambition, vaine-glory, hatred, diſdaine, unbeleefe, conceitedneſſe of themſelves, contempt of thoſe whom they like not, calumniating them, and ſuch like; and yet (as I ſaid) ſo adorning and painting their old *Adam* that reignes in them, with ſuch a fair outward new coate, not of Chriſts righteouſneſſe able utterly to aboliſh their corruptions freely from before God; but of their owne righteouſneſſe, that they ſeeme not only unto others, but alſo to their owne ſelves in all reſpects admirable and excellent men: and ſuch were they, that becauſe they excelled in great learning, and were *zealous towards God*, *Rom.* 10.2. in following righteouſneſſe by holy walking in all Gods Commandements, *Rom.* 9.31. *ſerving God inſtantly day and night*, *Acts* 26.7. ſaid hereupon unto Chriſt, in the high conceit of their literall knowledge, *Are we blinde alſo? Iohn* 9.40. unto whom Chriſt anſwering, ſaid, *If ye were blinde, ye ſhould have no ſin; but now ye ſay, we ſee, therefore your ſin remaineth*, verſ. 41. And thus much of the deſcription of the literall knowledge, whereby men only ſophiſticating about the myſteries of Chriſt, would be Doctors and Teachers of the Word, but by *not underſtanding what they ſay, nor whereof they affirme*, 1 *Tim.* 1.7. they neither in word, nor deed keepe to that which they ſeeme to hold, but ſpeake flat contraries.

Rom. 10.2.
Rom. 9.31.
Acts 26.7.
Iohn 9.40.
Verſ. 41.
1 Tim. 1.7.

2 The ſpirituall knowledge.

But on the other ſide, the ſpirituall knowledge, and right illumination, by the true ſpirituall learning, whereof the Prophet thus ſpeaketh, ſaying, *And they ſhall be all taught of God*: is likewiſe (that we may not be

be babes in the knowledge of it) as largely described by the Apostle, 1 Cor. 2. from verse 9. to the very end of the Chapter, also saying thus, *the things which neither eye hath seene, nor eare hath heard, neither have entred into the heart of man, are they which God hath prepared for them that love him.* But (will some say) if they be such things as neither eye hath seene, nor eare hath heard, nor have entred into the heart of man, what is any man the better for such things? true saith the Apostle, not into the heart of the *naturall man*, verse 14. *but yet God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deepe things of God: for* (saith he) *what man knowes the things within a man, save the spirit of man which is in him? even so the things of God knowes no man, but the Spirit of God: Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; but the naturall* man, or ψυχικὸς ἄνθρωπος, the man endued only with a meere humane soule, perceiveth not, nor *receiveth the things of the spirit of God, for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned*, and so forth to the end of the Chapter: out of which two descriptions both of the literall knowledge, before expressed, and of the spirituall knowledge, he hath so largely described by the Apostle, let us (because to discerne these two knowledges, the one from the other is a point of great moment, the one being but a condemning knowledge, making our damnation only the greater; and the other being a true saving knowledge;) let us (I say) for further perspicuity and cleerenesse herein marke some maine and principall differences whereby they may be

1 Cor. 2. 9. &c.

Verse 14.

Sixe maine differences betweene the literall and the true ſpirituall knowledge.

discerned the one from the other, wherein for brevities ſake I will only briefly touch theſe ſixe following.

1 First, the ſpirituall knowledge apprehends the things which neither eye hath ſeene, nor eare hath heard, nor heart of naturall man can conceive; that is, it conceives the myſteries of God above reaſon, yea, and contrary to naturall reaſon, ſenſe, and feeling; but the literall knowledge apprehends not the myſteries of God, but after a carnall manner, as they are new-faſhioned, as it were, and made agreeable to reaſon, ſenſe, and feeling; and hence come ſo many objections from reaſon, ſenſe, and feeling.

2 Secondly the literall knowledge doth γινώσκειν, *Rom.* 2.18. but it doth not εἰδέναι, 1 *Cor.* 2.12. that is, the literall knowledge ſo knowes the myſteries of Gods Word, as a man knowes a thing by reading of it, or as a man knowes a thing that is told him of a ſtrange Countrey; but he hath no experimentall certainty of it in himſelfe, whereby it is true in ſuch that is written, *Matth.* 13.14. by hearing ye ſhall heare, but not underſtand, and by ſeeing ye ſhall ſee and not perceive: but the ſpirituall knowledge doth εἰδέναι; that is, ſo knowes the myſteries of Chriſt, as he knowes a thing that ſees it with his very eyes, and hath experimentall feeling of it in his owne ſelfe; ſo that hee that is in the literall knowledge only is like a man that lying in the morning in his bed, and hearing that the day is broke, and peradventure ſeeing a little at the holes and creviſſes of his windowes, may talke of the day light, and of the actions of the day light to be done in the ſame; but becauſe his windowes and doores are cloſe ſhut, he ſtill without doing any thing, lies in darkneſſe; when as he that is in the ſpirituall

Rom. 2.18.
1 Cor. 2.12.
Matth. 13.14.

ſpirituall knowledge, is like one that is abroad in the open cleer morning, working and walking by the light of the ſame.

Thirdly, the literall knowledge being γνῶσις τὰ ὄντα 3
but doth not εἰδέναι τὰ βάθη, that is, the literall knowledge doth know, as it were, by heare-ſay many things, by which they think themſelves rich, and encreaſed in goods, and have need of nothing, but it doth not ſee the *deep things of God*; whereby they are rayſed up to no joy and zeale for the deepneſſe and greatneſſe of the ſame: but the ſpirituall knowledge doth εἰδέναι τὰ βάθη, 1 *Cor.* 2 10. ſee the deep things of God, 1 Cor. 2. 10.
that is, as *Beza* well expoundeth it, *excellentiam Evangelicæ Doctrinæ*, the excellency of the benefits of the Goſpel, working joy, and zeale of Gods glory by diſcerning the greatneſſe and excellency of the benefits wrought upon us; from whence flowes the cold and formall working of great learned Clerks, making a ſhew of doing ſomething, and think in their own hearts that to proceed any further is needleſſe, when they that are in the ſpiritual knowledge do think both that there is need, and alſo that they can never doe enough.

Fourthly, the literall knowledge, judgeth of the 4
myſteries of the Goſpel, by the Spirit of the world; that is, after an humane witted faſhion, ſaying the ſame thing, that the ſpirituall enlightened child of God doth, as farre as naturall reaſon, and humane wit can reach; but pulls down Gods thoughts in the myſteries and benefits of the Goſpel, and makes them like unto mans thoughts; for whereas the Spirit of God uſeth by certain humane phraſes and ſimilitudes, to deſcend down to our weak capacity (not to the intent that wee ſhould dwell in them, but that we

Why the holy Ghoſt ſpeaketh in humane phraſes.

ſhould, as it were, by a ladder reached downe to us, aſcend up to the heigth and excellency of Gods working and dealing upon us, correſpondent to the glory of his great majeſty;) they that are in this literall knowledge doe ſtick faſt in the humane phraſe, as it were, in the ſoot and firſt ſtep of the Ladder; but aſcend not to the greatneſſe and excellency of the work of God, correſpondent to the greatneſſe and excellency of his Majeſty; whereby they hold faſt to thoſe phraſes that are correſpondent to humane reaſon, and to good humane wit, but cannot abide to have thoſe humane phraſes reduced and underſtood according to other Phraſes, expreſſing in the ſame caſe, the true nature and excellent working of God above reaſon, and paſſing thoſe humane ſimilitudes; and ſo compare, and flatly meaſure, ſpirituall things with earthly things; becauſe as a learned Diſpencer of Gods myſteries ſaith, *habent literam, ſed non habent ſpiritum*; whereby they can ſay in the myſteries & benefits of Chriſt *Sibboleth*, but not *Shibboleth*, *Iudg.* 12. 6. That is, they come very neere the truth, and are as Chriſt ſaid to the young man, not farre from the kingdome of heaven; but they cannot frame to pronounce the aſperate that hath God in it; that is, they cannot yeeld to the truth and myſterie correſpondent to the nature, and perfect working of God; for that is *fooliſhneſſe unto them*, 1 *Cor.* 2. 10. But on the other ſide, they that are in the ſpirituall knowledge have received not the Spirit of the world to judge worldly, carnally, and after an humane witted faſhion, of the myſteries and benefits of the Goſpel; but have received the Spirit, which is of God, that they may ſee after a ſpirituall manner the things freely given of God;

Iudg. 12. 6.

1 Cor. 2. 10.

God; that is, correſpondent to the high nature, perfect operation and glorious working of God; whereby although they gladly uſe the ſimilitudes and humane repreſentations in the Scriptures, as an help to their weak capacities; yet they ſtick not in them, but aſcend by them, as it were by ſteps, to the high working of God above all humane repreſentations, and earthly excellencies; not comparing or meaſuring ſpirituall things with earthly things, but meaſuring ſpirituall things, as the Apoſtle ſaith, with ſpirituall; yea, even with God himſelfe, the ſpirituall worker and Author of them; making them in our apprehenſion correſpondent and agreeable to the Almighty nature, and glorious working of ſo wonderfull a workman.

Fifthly, the literall knowledge although it bee never ſo great, doth not change him that is in it: but leaves him in his former old nature, and corrupt converſation: as if he were prophane, it leaves him ſtill prophane: if he were meerely civill honeſt, it leaves him ſtill meerely civill honeſt; if he were blindly zealous with a legall zeale, it leaves him ſtill blindly zealous with a legall zeale, of advancing works, works and doing: as wee may ſee by the example of S. *Paul*, who before his converſion, *followed the righteouſnes of the Law, Rom. 9.31. and was zealous towards God, Act. 22.3. ſerving God inſtantly day and night, Act. 26.7.* And yet was but in this literall knowledge: Yea, as this literall knowledge findes a man in death and condemnation; ſo it leaves him in death and condemnation; ſaving that it leaves him in greater condemnation, than if hee never knew any thing at all. But the ſpirituall knowledge wholy changeth him that is in it,

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Rom 9.31. Acts 22.3. & 26.7.

it, and makes him to leave his old corrupt course of life, and to live a godly conversation; and not only makes him that was prophane, or meerly civill, to become zealous of Gods glory, but also changeth the legall zeale of advancing works into the Evangelicall zeale of advancing Christs benefits, and to doe all good duties zealously in meere thankfulnesse for the same; because he that by this spirituall knowledge *with open face beholdeth* (as in a looking glasse) *the glory of the Lord, is changed into the same image from glory to glory, as by the Spirit of the Lord.*

6 Sixthly and lastly, as the spirituall knowledge discerning the deep things of God, counts them and embraceth them as precious and glorious: so the literall knowledge resting in the bare letter, cannot perceive nor receive the deep things of God, that is, the excellency of Christs benefits, because it counts and rejects them as absurd and foolish; yea, very foolishnesse it selfe, 1 *Cor.* 2. 14. and because great learning counts it her wisdome to confute that which she takes for foolishnesse; hereupon ariseth unfallibly against the preaching of the excellency of Christs benefits strong sophisticating, and bold contention: because the literall learning being mounted up upon the horse of pride (for this *knowledge puffeth up*, 1 *Cor.* 8. 2.) And being pricked forward with two spurres, the one of envie at her brothers gift of preaching the glory of Christ, and the other of vaine glory lest this literall learning loose some of her praise, she rusheth out like a warre-horse into the battle of contention; and yet layes all the blame hereof upon the preaching of the excellency of Christs benefits; yea so strongly doth this literall knowledge judge the excellency of

2 Cor. 2. 14. The ground of contention and wrangling against the justification.

1 Cor. 8. 2.

Christs

Christs benefits to be meere foolishnesse, and thereupon so impudent in contention against the same, that *Luther* upon these words: *Then is the slander of the Crosse abolished, Gal.* 5. 11. proveth with many arguments, that *Paul* taketh it for a most certaine signe, that the Gospel of Christ, and righteousnesse of faith are not rightly preached, and is not the Gospel, if it be preached without contention against it; for (saith hee) *when the crosse is abolished, and the rage of the false Apostles wrangling, sophisticating, and persecuting ceaseth on the one side; and offences and scandals on the other-side, and all things are in peace; this is a sure token that the Devil keeping the entrie of the house, the pure doctrine of Gods Word, is taken away. Because* (saith he) *it cannot be, but as long as the Gospel flourisheth, the crosse and offence thereof must needs follow it;* or else truly the Devil is not rightly levelled at, and hit, but slightly glanced at: but if he be rightly hit indeed, he resteth not, but beginneth horribly to rage, and to raise up by these literall vaine-glorious men all the troubles he can. And again, notably writeth *Luther* upon these words, (*but as then he that was borne after the flesh, persecuted him that was borne after the spirit, even so is it now*) whose whole exposition is worthy to be often read of the children of faith; the sum and effect whereof is thus, *This persecution alwaies remaineth in the Church, especially when the word of God is powerfully brought to light,* and the doctrine of the Gospel flourisheth, (*to wit*) *that the children of the flesh mock the children of the promise, and persecute them*: And therefore *Paul* in this place armeth the godly afore-hand, that they should not be offended with these persecutions, sects and offences; As if he should say; if we be the children of the promise, and born after the

Luther upon Gal. 5. 11.

The Devill rageth against the Gospel.

Luther, on Gal. 4. & 29 vers.

ſpirit, holding that righteouſneſſe commeth without works meerely by the promiſe, we muſt ſurely look to bee perſecuted of our brother, which is born after the fleſh, that is, after the Law and works, and yet ſhines in the righteouſneſſe, and glorious works of the Law: that is to ſay; not only our open enimies, which are manifeſtly wicked, ſhall perſecute us; but alſo ſuch as at the firſt were our deare friends, with whom we were in religion familiarly converſant in one houſe, which recieved from us the true doctrine of the Goſpel, ſhall become our deadly enimies, & perſecute us extreamely; for they are brethren after the fleſh, and will perſecute their brethren, which are born after the Spirit, and ſo raiſe hurries and moleſtations. Indeed, they lay the blame and fault in our doctrine, when they themſelves are the authors of theſe troubles and perſecutions: But becauſe they are perſwaded by this literall knowledge, that they perſecute that which is abſurd and but meere fooliſhneſſe, they cannot beleeve this, that they are the authors of theſe troubles; and much leſſe can they beleeve, that it is they which murmur, riſe up, and take counſell againſt the Lord, and his annoynted: nay rather they think that they maintaine the Lords cauſe, that they defend his glory, and doe him acceptable ſervice in perſecuting us. The reaſon whereof is this (expreſſed by *Luther* in other places upon the *Galathians*, ſpeaking againſt vaine-glory, and therefore as worthy the often reading as the former, the ſumme alſo whereof is thus:) *That ſuch is the nature of theſe literall and vaine-glorious Miniſters of Satan, That they can make a goodly ſhew, that they are very charitable, humble, lovers of concord, and are indued with all other fruites of the Spirit; alſo they*

proteſt,

protest, that they seek nothing else but the glory of God, and the salvation of mens souls; and yet, being full of vaine-glory, and doing all things to seeme learned and godly, and so to get praise and estimation among men, they doe nothing else, but with their cavills, sophisticating, and calumniations under a colour of cleering the truth, paint over, and hide their own ignorance, bemuddy the cleer truth, disquiet the minds of the simple, and trouble mens consciences, and so are the true and proper authors of dissention and sects. And this Paul complained of, not only respecting the present times, but also foresaw in spirit that there should bee an infinite number of such in the Church, even to the Worlds end: for when God sendeth faithfull labourers into his harvest, by and by Satan raiseth up his ministers also, who will in no case bee counted inferiour to those that are rightly called; here straightwaies riseth dissention; the wicked will not yeeld one haires-bredth to the godly: for they take themselves, that they far passe them, in wit, in learning, in godlinesse, in spirit, and in all other vertues. And on the other side the godly, although in matters of charity, they are as flexible as a reed, enduring all things, and suffering all things; yet in matters of faith, knowing that a little leven doth leven the whole lump, they dare not; and much lesse ought they to yeeld to the wicked, lest the doctrine of faith doe come in danger. For alas the faithfull Minister knowes that the Gospel is not delivered unto us, that we should thereby seek our own praise and glory, or that the people should honour or magnifie us, which are the Ministers thereof; but to the end that the benefits and glory of Christ might be published and known; and that the Father might be glorified in the bounty and riches offered unto us in Christ his Son; who thereby enricheth

The godly in matters of charity are flexible, but unyeelding in matters of faith.

enricheth us with his heavenly and eternal good things: as for the other, they regard not this; but to get praiſe and liking, and eſtimation with the people, doe rather ſophiſticate and wrangle againſt the benefits of Chriſt, thus provoking one another, and envying one another; which is a ſure token that neither ſuch Teachers, nor ſuch Hearers doe live and walk after the ſpirit, but after the fleſh and works thereof; and ſo conſequently with the *Galathians* to hold the truth, they with the *Galathians* doe looſe the true Doctrine, Faith, Chriſt, and all the gifts of the holy Ghoſt; and by kicking againſt the benefits of Chriſt, become worſe than the heathens, and prove meere miniſters of Satan; ſome of them never failing from time to time to accuſe the benefits of Chriſt, not only of error, but alſo of hereſie and blaſphemie. Whereupon comes moſt truly to paſſe, that *Luther* ſaith in the former alleaged place: That *he that will preach Chriſt truly*, and confeſſe him to be our righteouſneſſe, *muſt be content to heare that he is a pernicious fellow, and that he troubleth all things: becauſe it cannot be, but that* Iſmael *muſt perſecute* Iſaac: *and yet* Iſmael *was outwardly, and in his own opinion, a lover of religion: he ſacrificed and exerciſed himſelfe in well-doing; therefore he mocked his brother* Iſaac *and ſo perſecuted him; But* Iſaac *again perſecuteth not Iſmael:* Whereupon the ſame faithfull Diſpenſer of Gods myſteries concludeth with a weightie ſaying, *That who ſo will not ſuffer the perſecution of* Iſmael, *let him not profeſſe himſelfe to be a Chriſtian.* But if thoſe that lie in this literall knowledge, bee ſuch meere mocking and perſecuting Iſmaelites, untill God opens their eyes, and converteth them; let any man judge whether they bee any juſt cauſe, by their ſophiſticating and wrangling, to

ſtop

stop our faith and to make us to doubt and waver in the excellency of Christs benefits; though they excell in all literall learning, and in the legall zeale, shining (as I said before) in the righteousnesse and glorious workes of the Law and holy walking never so much.

The fifth Remedy against doubting.

THe fifth Remedy to overcome doubting, & to grow strong in faith, is to set often before our eyes the dignity, glorious nature, and exceeding excellency of beleeving; namely, that the beliefe that the blood of Christ doth make us cleane from all spot of sinne in the sight of God freely, is such a good worke in the sight of God, as passeth all other good workes whatsoever; nay rather if all the good workes and holy walking that were even done, or shall be done in the world were heaped together, and compared with this one work of beleeving, yet all they joyned together, are not comparable to beliefe: which is not only testified by Christ himselfe in his answer to the Jewes, when they asked him (dreaming of workes) *what shall we doe, that we may worke the workes of God?* He answered, and said *This is the worke of God*, that is, the work of all workes, *that ye beleeve on him whom he hath sent*, namely to justifie, and make you freely righteous in the sight of God: but also many reasons grounded upon the very heart and Essence of the Gospel, confirm the same, as especially may appear by these three maine priviledges of faith: As

Three maine priviledges of faith.

First, for the exceeding honor & glory that we give to God the Father, & that also foure manner of wayes: as first this beliefe & laying hold only of Christ & his righteousnesse as only able, and full sufficient, to make us from all spot of sinne perfectly righteous in Gods

1 It giveth exceeding glory to God, foure wayes.

2 Of sufficiency.

sight

ſight freely, makes us as *Chryſoſtome* ſaith, to conceive a right and high eſtimation of God for his perfect juſtice of hating all ſin, and loving perfect righteouſneſſe, in that he could beſtow no benefit upon us, as a benefit; except he had firſt given us ſo wonderfully his own Son to juſtifie, and make us perfectly righteous in his own ſight: and ſo we give him the praiſe, honour, & glory of his juſtice. Secondly, if we beleeve, and take faſt hold of this benefit, that God, by waſhing us in his Sonnes blood, hath made us cleane from all ſpot or wrinkle of ſinne in the ſight of God freely, thus perfectly bleſſing us, *Galath.* 3. 8. we give him the glory of his truth, having ſo gloriouſly and manifoldly promiſed the ſame, and by beleeving, doe ſet to our ſeale that God is true, *Iohn* 3. 33. Thirdly, if ſo farre beyond our carnall ſenſe and feeling, and outward appearance, and all outward likelihood we beleeve that God, by clothing us with his owne Sons righteouſneſſe, hath made us cleane from all ſpot of ſin in his owne ſight freely, truely performing upon us ſuch unlikely to preſent ſenſe and feeling, yea and impoſſible things, wee give him the glory of his omnipotent power, *Rom.* 4. 19, 20. Fourthly, by beleeving that God by cloathing us with the wedding-garment of his Sons perfect righteouſneſſe hath made us perfectly holy & righteous from all ſpot and wrinkle of ſin in his own ſight freely, and that he hath made us hereby (as I ſaid before) truely bleſſed perſons, *Galath.* 3. 8, 9. We give him the praiſe, honour, and glory of his rich Grace, great mercy, and glorious bounty, *Epheſ.* 2. 7. And therefore it is moſt true which that magnanimous Diſpenſer of Gods myſteries teſtifieth of faith, ſaying thus, *Paul* (by theſe words, *Abraham* beleeved)

2 Of truth.

Galat. 3. 8.

Iohn 3. 33.

3 Of power.

Rom. 4 19, 20.

4 Of rich grace

Galat. 3. 8, 9.

Epheſ. 2, 7.

Luth. in Galath. cap. 3. verſ. 6. fol. 110.

of

of faith maketh the chiefeſt worſhip, the chiefeſt duty, the chiefeſt obedience, and the chiefeſt ſacrifice; Let him that is a Rethorician amplifie this place, and he ſhall ſee that faith is an almighty thing, and that (as it may appeare by the whole eleventh chapter to the Hebrews) *the power thereof is infinite and ineſtimable; for it giues glory unto God, which is the higheſt ſervice that can be giuen unto him. Now to giue glory unto God, is to beleeue in him, to count him* (in that which he ſpeaketh) *true, wiſe, righteous, mercifull, almighty: This Reaſon doth not, but faith; this is that which makes us diuine people, and* (as a man would ſay) *it is the creator of a certaine diuinity, not in the ſubſtance of God, but in us: for without faith God loſeth in us his glory, wiſedome, righteouſneſſe, and mercy. To conclude, no majeſty and diuinity remaineth unto God where faith is not: but the chiefeſt thing that God requireth of man, is that he giue unto him his glory, and his Diuinity.*

The ſecond maine priuiledge of faith is, that if we beleeve that Chriſt, by waſhing us in his owne blood, hath made us whiter than ſnow, from all ſpot or wrinkle of ſinne in the ſight of God freely; that then we give to Chriſt, his Son, his due glory: eſpecially in theſe foure points. First, we yeeld him the virtue of his name, for he is called *Ieſus, becauſe he doth* thus perfectly *ſaue his people from their ſinnes, Mat.* 1. 21. Secondly, we yeeld him hereby the glory of his Godhead, that he is able to make us, above our reaſon, ſenſe, and feeling, from all ſpot or wrinkle of ſinne, in the ſight of God whiter than ſnow; as alſo we give him hereby the glory of his Kingly power, that he is a true *Melchiſedec*, that is, King of righteouſneſſe,

The ſecond maine priuiledge of faith is in foure things.

Math. 1. 21.

ouſneſſe, by making his true ſubjects, in the ſight of God from all ſpot or wrinkle of ſin, or any ſuch thing, perfectly righteous freely. Thirdly, we give to Chriſt the glory and truth of his Prophetſhip, who did long before, and eſpecially by the mouth of *David*, propheſie, that if he did take in hand to purge us, we ſhould be cleane, and when he did take in hand to waſh us, we ſhould be whiter than ſnow, *Pſal.* 51. 7. which if wee beleeve to bee by his blood now done, and wrought upon us, we make him, by beleeving, a true Prophet, and give him his glory of fulfilling the truth of his prophecying. Fourthly, by beleeving, wee yeeld and give unto him the virtue and glory of his Prieſthood, *who was wounded for our iniquities, and broken and bruiſed for our tranſgreſſions*; but to no other end, than *that the chaſtiſement of our peace might be upon him, and that by his ſtripes we might be healed, Eſay* 53. 5. which if we beleeve, that by his blood we are, from all our ſins, made in his ſight whiter than ſnow, and ſo perfectly healed in Gods ſight, we give him the true glory of his Prieſthood: becauſe if the Prieſt offering but the blood of Bulls, and Goats, made the beleevers *cleane from all their ſinnes before the Lord, Levit.* 16.30. *how much more ſhall the blood of Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God*, by making us cleane in the ſight of God from all ſinne, *purge our conſciences from dead works to ſerve the living God? Heb.* 9. 14. of which the more wee aſſure our ſelves, the more doe we yeeld him the virtue and glory of his Prieſthood; whereby is brought to paſſe, that God not ſo much as remembring our ſins any more, *there is no more ſacrifice for ſinne, Heb.* 10. 17, 18. becauſe *with one offering he hath made perfect* continually

Pſal. 51. 7.

Eſay 53. 5.

Levit. 16. 30.

Heb. 9. 14.

Heb. 10. 17, 18.

and

and *for ever all them that are ſanctified, Heb.* 10. 14. Oh Jeſus Chriſt, who will not beleeve in thee magnificently? Heb. 10. 14.

The third priviledge of faith, yeelding to God ſo great honour and glory, is, becauſe that wee beleeving the plaine and naked word of God, ſpeaking ſimply and plainely to the weakeſt capacities, without wreſting and wringing it *à gemino ſenſu*, from the proper and Grammaticall ſenſe of the words, to ſort and accord as they ſhall be moſt agreeable to humane wit, and naturall reaſon, doe greatly glorifie the word of God, ſpeaking in the myſteries of Chriſt in his proper ſenſe, and plaine and literall, and Grammaticall ſignification, captivating our ſenſe and underſtanding to the Scripture, ſpeaking ſo farre above reaſon, ſenſe, and feeling: And doe alſo greatly glorifie the ſpirit of God and holy Ghoſt, ſpeaking in the Scriptures; becauſe we have an eare to heare what the ſpirit ſaith unto us, *Revel.* 2. and 11. and not what mens gloſſes doe make agreeable to humane wit, not expreſly taught in the word; the reaſon wherof is, becauſe, as *Luther* truly ſaith, *major eſt verbi Dei authoritas, quàm noſtri ingenii capacitas*: greater is the authority of the plaine and ſimple grammaticall ſpeaking of Gods word, than the capacity of our ſhallow wits: *quam etſi philoſophia non capit, fides tamen capit*: which plaine ſpeaking, although Philoſophy and humane reaſon cannot conceive, yet faith is able to comprehend: and therefore he gives this worthy and ſtable rule againſt the wreſting of the words of the Scripture from their proper ſenſe to the maintaining of error, ſounding more fit to humane reaſon; namely, *Quod verbis divinis non eſt ulla facienda vis, neque per homi-*

The third priviledge of faith is to glorifie the word and ſpirit of God.

Revel. 2. & 11.

De captivitate Babylonica.

nem,

nem, neque per Angelum, ſed quantum fieri poteſt in ſimpliciſsima ſignificatione ſervanda ſunt, &c. that is, to the words of the divine Scripture muſt no wreſting force be offered, neither by man nor Angel; but as much as can bee poſſible, they muſt be kept in their moſt ſimple and plaine ſignification; and except the manifeſt circumſtance doe conſtraine, they are not to be taken out of the ſignification that is grammaticall and proper, leſt there bee given an occaſion to adverſaries to elude the whole Scripture: in which conſideration for neglecting the grammaticall ſpeaking, *Origen* was of ancients juſtly rejected; becauſe thereby the words of the Scripture may be extenuated and ſet light of, and may with great injury be made void of their owne ſignifications; and as if the holy Ghoſt were ſuch an one as could not utter his matters with apt and fit words, except men did help thereunto with their devices. For (ſaith he in another place) *If it ſhall be admitted, that the authority of the Scripture doth reſt upon doubtfull and uncertaine words, what may not a maſter of any opinion be able to prove or diſ-prove, to hold or defend; becauſe when the authority of a Scripture doth preſſe him, he may by this meanes elude, and ſo interpret it, as that it ſhall not oppreſſe him? And therefore* (ſaith he) *muſt the ſincerity of the Scripture be diligently kept; neither let any man preſume to utter it better and more ſincerely with his owne mouth, than God hath ſpoken it with his mouth; for none ſpeaks better than he that beſt underſtandeth it; but who underſtandeth the things of God better than God himſelfe? yea how ſmall is it that man underſtands of the things of God? But rather let wretched man give glory to God, and either confeſſe that he underſtands not the words of God, or ceaſe to prophane*

Conſultatio Lutheræ. Rationis Latomia. fol. 227.

phane them with new, or his owne proper words; that the lovely wiſedome of God may remaine unto us pure, and in his proper and native kinde; ever letting this to be our wiſedome, to captivate our ſenſe and underſtanding to the words of God, but not captivating the words of God to our reaſon and humane underſtanding. And ſo beleeving above our reaſon, and relying contrary to ſenſe and feeling, upon the bare and naked plaine word of God, we greatly glorifie the word of God: whereupon *Paul* ſaid; *Brethren, pray for us, that the word of God may have free paſſage, and be glorified, even as it is with you.* 2 *Theſ.* 3. 1. And againe when the Gentiles heard the word of God expreſſed *Eſay* 49. 6. and cited by *Paul*, they were glad, and by beleeving the ſame, it is ſaid, that they glorified the word of God, *Acts* 13. 48. whereupon *Calvin* truly noteth thus: *Et certè tunc debito honore proſequimur Dei ſermonem, cum nos illi obedienter fide ſubjicimus*; that is, then truly doe we yeeld to the word of God his due honour and glory, when obediently we ſubmit our ſelves unto it by faith.

3

2 Theſ. 3. 1.

Eſay 49. 6.

Acts 13. 48.

The ſixth and laſt weapon to reſiſt and overcome doubting, and to work faith in us, is to ſet before our eyes the great inconveniences and evills that come of doubting, being yeelded unto, and much more by wranglings maintained: which inconveniences and evills are briefly theſe eight.

The ſixth & laſt Remedy againſt doubting.

Eight evils by doubting.

First, by doubting whether we be made in the ſight of God cleane from all our ſins, we make God a liar, as S. *Iohn* teſtifieth, ſaying, *he that beleeveth not God, hath made him a liar*; becauſe God teſtifying in his word, that the blood of Jeſus Chriſt his Sonne doth make us in his ſight ſo cleane from all ſin, that we are

1

whiter than ſnow: we beleeve not this record that
1 Iohn 5. 10. God giveth of his Sonne, 1 *Iohn* 5. 10.

2 Secondly, by the ſame reaſon, wee make God to our ſelves perjured and forſworne, two wayes: Firſt,
Eſay 45. 23, 24, 25. becauſe he hath ſworne, ſaying, *Eſay* 45. 23, 24, 25. *By my ſelfe have I ſworne, that in me you ſhall have righteouſneſſe, and ſtrength, whereby the whole houſe of Iſrael ſhall be juſtified*; that is, made perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely, *and glory in the Lord.* And ſecondly, Baptiſme is Gods ſacramentall oath, by which God hath ſworne unto us in particular, that hee hath waſhed every one of us in particular, and made us whiter than
Revel. 1. 5. ſnow, from our ſins in his blood, *Revel.* 1. 5. and we have ſworne to take this benefit freely by beleeving it, and to become zealouſly thankfull for the ſame; whereof if we now willingly doubt, we make God forſworne, and our ſelves covenant-breakers with God; and ſo flat forſakers of our Baptiſme.

3 Thirdly, by the ſame reaſon, we make God a deluder, mocker, and a deceiver of us; if God outwardly ſignifie this perfect waſhing away, and making of us cleane from all ſpot of ſin in his owne ſight freely, by his owne-invented ſigne of waſhing by water of Baptiſme, and thereby to ſeale unto us the operation of his Sons blood effecting the ſame; yet wee doubt that hee doth not performe the truth of all this upon us.

4 Fourthly, by the ſame reaſon, we rob him, in our ſelves, of the praiſe and glory of his almighty power, if we doubt that we are not made perfectly holy and righteous from all ſpot of ſinne in his ſight, for any unlikely-hood thereof, by reaſon of the ſinne that we

ſee

ſee and feele dwelling in us; as though he were not able to make good upon us his promiſe, oath, and ſeales above our reaſon, ſenſe, and feeling.

Fifthly, by the ſame reaſon, wee rob him in our ſelves of the praiſe and glory of his perfect juſtice; that ſhines forth more in undertaking with his Sons righteouſneſſe to make us perfectly holy and righteous from all ſpot of ſinne in his owne ſight freely; than if we had performed the law of God our ſelves, in the moſt abſolute perfection, *Rom.* 3. 26. 5 Rom. 3. 26.

Sixthly, we rob him in our ſelves of the praiſe and glory of his free grace, great mercy, and rich bounty; if we doubt for any unworthineſſe in us, that he hath not, with the wedding-garment of his Sons righteouſneſſe, made us perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely. 6

Seventhly, wee ſpoile Chriſt in our ſelves of the glory of his name *Ieſus*, in doubting that he not making us perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, hath not ſaved us from our ſinnes; of the glory of his Godhead, as not able to effect the ſame; and his Kingly and Prophetical, and Prieſtly offices, of their virtue and power, as not having done the ſame; and ſo aboliſh by our doubting whole Chriſt to our ſelves, and doe fruſtrate and make void his Goſpel and joyfull newes, which hee hath brought from heaven. 7

Eighthly, by our unbeliefe and doubting we moſt unthankfully reject from our ſelves, and put away the grace, mercy, and rich bounty of God ſo freely offered unto us, and with the Scribes and Phariſees, *deſpiſe the counſell of God againſt our ſelves, Luke* 7. 30. and thus by this unbeliefe and doubting doe leeſe the free-gi- 8 Luke 7. 30.

ven graces of God, and caſt our ſelves downe headlong into everlaſting damnation. Becauſe it is moſt true that the Prophet *Eſay* ſaith, *If yee beleeve not, yee ſhall not be eſtabliſhed*, *Eſay* 7.9. which the Apoſtle *James* moſt ſtrongly confirmes, ſaying, *In faith*, this is, *nothing wavering*; *for he that wavereth is like a wave of the ſea, driven with the winde and toſſed to and fro. Neither let that man think that he ſhall receive any thing of the Lord*; *a double*, or doubtfull *minded man is unſtable in all his wayes*, *Iam.* 1. 6, 7, 8. Fearefull examples ever to be ſet before our eyes, to make us ſtrive againſt doubting, much more to take heed of wrangling againſt the excellency of Gods myſteries, are

Eſay 7.9.

Iam. 1 6,7,8.

Fearfull examples of doubting.

1 Peter

First, *Peter*, who whilſt he reſted upon the word *Come*, went ſafely upon the waters; but when he looked at the outward ſwelling of the windes and waves, and began upon the likelyhood of them to prevaile to doubt, preſently he began to ſink, *Mat.* 14.30. ſo

Math. 14.30.

2 Zachary

Secondly *Zacharias*, when he began to conſider outward appearances, and likelyhoods of impoſſibilities of that which the Angel had ſpoken by reaſon of his owne old age, and his wives impoſſibility to naturall reaſon to conceive, and thereupon doubted of that which was from heaven ſpoken, was preſently ſtrucken dumbe, *Luke* 1.20.

Luke 1.20.

3 The Prince

Thirdly, the Prince that looking upon outward and preſent unlikelyhoods, and thereupon with the other old unbeleeving Jewes, *Pſal.* 78.41. did limit the power of God, and ſo did run into doubting and unbeliefe, was trodden under foot of the people, and died, 2 *King.* 7.17,20. The reaſon whereof is concluded by God, that *the juſt by faith ſhall live*; *but if any withdraw himſelfe* (namely by doubting and unbeliefe) *my*

Pſal. 78. 41.

2 Kings 7. 17, 20.

ſoule

ſoule (ſaith God) *ſhall have no pleaſure in him*, *Heb.* 10. 38. *But we are not they which* (by doubting and unbelieſe) *doe with-draw our ſelves unto perdition*, and ſollow not the righteouſneſſe of works, and prepoſterous holy walking, according to the law of righteouſneſſe, as the Jewes did, *Rom.* 9. 31. *but ſollow faith unto the conſervation of our ſoules*, verſe 39. and therefore briefe, but wiſe and faithfull like *Luther*, to him that hath an eare to heare, is that ſaying of *Luther*, namely, that the firſt and principall care of every Chriſtian man ought to be in this eſpecially, That ſetting aſide all confidence in Gods ſight of holy walking, he ſtrengthen his faith more and more, and by daily encreaſings grow in knowledge: Whereof? not of works, but of Chriſt Jeſus, and of him crucified for him; being ſo delivered to death, to aboliſh from before God his ſinnes, and riſen againe to make him freely righteous: which is the admonition of *Peter*, 2 *Epiſt.* 3. 18. for as much as none other works doe make a true Chriſtian. The ſame advice giveth Chriſt himſelfe, the Lord of wiſedome, who in the ſixth of *Iohn*, when the Jewes asked a queſtion, what they ſhould doe to doe the works of God (excluding the multitude of works and their prepoſterous holy walking, according to the law of righteouſneſſe, *Rom.* 9. 31. wherewith he perceived them to ſwell, and to be puſt up in themſelves, ſeeming humble, yet full of pride, *Luke* 18. 11.) did preſcribe unto them one only rule, ſaying, *This is the work of God, to beleeve on him* (to make you freely righteous, *Rom.* 10. 3, 4.) *whom he hath ſent, for him hath God the father ſealed* thereunto; whereof riſeth ſuch a neceſſity of beleeving, and reſting only upon this before God, that Chriſt maketh this the ſhort

Heb. 10. 38. Rom. 9. 31. Verſe 39. *De libertate Chriſtiana.* Luth. *ibid.* Iohn 6. 28. Rom. 9. 31. Luke 18. 11. Rom. 10. 3, 4.

and long of all, That *he that believeth*, (*viz.* That the blood of Christ the Sonne of God, doth make him cleane from all spot of sinne in the sight of God freely, 1 *Ioh.* 1.7.) *and is Baptized*, (that is, hath this my washing of him clean from all sin, with my blood sealed unto him, putting him out of all doubt hereof by Baptisme) *shall be saved*; *but he that beleeveth not* this, *shall be damned*, *Mark.* 16.16. This is Christs short and long: But why is he damned, that believeth not this? The reason hereof is the horriblenes of unbelief, notably expressed by the learned *Calvin*, saying thus, *No injury more grievous can be offered unto God the Father, and unto Christ his Sonne, than when the joyfull newes of his Gospel is not beleeved, (for the truth of God is not acknowledged:) But God cannot bee spoyled of his truth, but his whole glory & Majesty are abolished: Therfore look how much the faith of the godly maketh to the glory of God; so much on the contrary, doth the unbeliefe of the wicked, not believing in Christ, make to the grievous reproach of God: Not that their wickednesse doth hurt the truth of God, but that in respect of them, or as much as lies in them they accuse, and condemn God of falshood and lying.*

1 Ioh. 1.7.

Mark. 16.16.

Calvin in Ioh. 3.33. sheweth the horriblenesse of unbeliefe.

Quest. But peradventure some man will say, What is this unbeliefe, that is thus horrible before God; not only in the effects of it hitherto described; but even in the essence, and being of it in it selfe?

Answ. I answer, That this is plainly expressed by the learned *Beza*, saying thus, *Significat hoc loco ἀπιστία, &c.* that is, unbeliefe in this place signifieth Absence of assent or agreement to the word spoken, and uttered by God, such as is of them, to whom the words of the Gospel (except they be brewed to agree with humane reason)

Beza in Rom. 4.20.

reaſon) are *vel ludibrio, vel offendiculo*, that is, either toyiſh, as a merriment, or elſe an offence to them, as abſurd, fooliſh and hurtfull: ſo that the power of God promiſing ſo great, ſo difficult and ſo unlikely a thing is utterly rejected, as if hee did promiſe that which is impoſſible to himſelfe; or elſe they doe deſpiſe, nullifie and ſet light of his will revealed in the ſame, as ſpeaking one thing, and willing an other; thus running into all thoſe eight inconveniences and evils ſpoken of before: becauſe moſt true, and weighty, and therefore worthy often to be thought upon, is that teſtimony of *Luther*, ſaying thus, *As there is no honour like unto the opinion conceived of truth, and righteouſneſſe, wherewith we doe reverence, willingly obey, and moſt highly eſteeme of him whom we doe beleeve; for what are we able to aſcribe to any perſon more than truth, righteouſneſſe, and goodneſſe of all parts, perfect and abſolute? And contrariwiſe, it is a deteſtable reproach to conceive a ſecret opinion of a man, to be falſe, faithleſſe and wicked:* ſo ſtands the caſe between God and the ſoule of man by beliefe; for as long as it beleeveth ſtedfaſtly in God that promiſeth, it doth account him in that which he ſpeaketh (even above reaſon, ſenſe, and feeling) to be true and righteous, than which opinion can nothing bee more acceptable to God. This is the higheſt honour of God: But on the otherſide, what rebellion? what impietie? what greater reproach can there be unto God, than not to beleeve him what he promiſeth? for what is this elſe, than either to make God a lyar, or to be doubtfull that he is true? this is as much as to aſcribe truth to himſelf, & to his own reaſon, and to condemn God of lying and foolſhood; whereby doth not ſuch an one deny God, and ſet up his own reaſon as an image

De libertate Chriſtiana.

to himselfe in his own heart? what availe works and holy walking in the chast and meek works of the Law, being done in this impietie and unbeliefe, though they seeme never so Angelicall and Apostolicall? And yet notwithstanding, when they of *Cains* brood heare faith to be entreated of after this sort, that it alone doth justifie us, by making us *perfectly holy and righteous from all spot of sinne in the sight of God freely*; They cannot sufficiently marvell at our madnesse, as it seemes unto them: God turn this away from mee (say they) that I should affirme my selfe perfectly, holy and godly; farre bee this arrogancie and rashnesse from mee: I am many wayes a miserable sinner: I should bee mad if I should arrogate holinesse and righteousnesse unto my selfe; and thus they mock at faith, and count such doctrine as this for execrable errour, and goe about with might and maine to extinguish the Gospel: these are they that deny the Faith of Christ, and persecute it in the whole world, of whom *Paul* speaketh, saying, *In the later times, many shall depart from the faith*, 1 *Tim.* 4. 1. But he that believeth must plainly confesse, that he is holy, godly, righteous, the Sonne of God, and certainely saved; and that also by the only mercy of God, in the wedding-garment of Christs righteousnesse making him thus righteous in the sight of God; whereof if hee should any thing doubt, hee should procure exceeding ignominie and reproach to baptisme, which he hath received, and to the Lords supper; and also reprove the word and grace of God of falshood. For that this sacrifice of Confession of this Faith, is thus necessary, is expressly testified, by S. *Paul* saying, *with the heart, man beleeveth unto righteousnesse*, that is, by beleeving

1 Tim. 4. 1.

The Confession of Faith.

Rom 10. 10.

leeving only, he is made perfectly holy and righteous from all spot of sinne in the sight of God freely; *But with the tongue man confesseth it unto salvation*: this is the sacrifice of thanksgiving, sealing up as it were unto himselfe his assured salvation. And in comparison of this sacrifice of faith and confession (saith *Luther*) all the Religions of all Nations, and all the works and holy walkings of all Monks, and merit-Mongers (whereof there are more than many are aware of) are nothing at all: for by this sacrifice, first (as I said before) they kill reason, a great and mighty enimy of God; for reason despiseth God, and reproveth him in that which he speaketh, *Luk.*1.18. 2 *Kings* 7.2. denyeth his wisdome, justice, power, truth, mercy, Majestie and Divinity. Moreover, by the same sacrifice, they yeeld glory unto God, that is, they confesse him to be, in that which he speaketh, above their reason, sense and feeling, just, good, faithfull, and true; *Heb.*11.11. They confesse by beleeving such impossibilities, as reason would pretend, that God can doe all things; and that all his words and works are holy, true, lively, and effectuall, &c. which is the highest and most acceptable obedience unto God.

All religions not comparable to the sacrifice of faith.

Luk.1.18. 2 King.7.2.

Heb.11.11.

To be able, therefore to give this glory unto God by faith, is the wisdome of wisdomes, the righteousnesse of righteousnesses, the religion of Religions, & the sacrifice of sacrifices: wherefore there can be no greater, nor more holy Religion in the world, nor more acceptable service unto God, than faith is. All which is evidently manifest by that saying of *Iohn Baptist*, *Iob.*3.33. That although Christ comming amongst us to testifie the rich treasures of his Gospel, no man almost receiveth his testimonie; yet *he that hath received his testi-*

Ioh.3.33.

mony,

mony, hath ſet to his ſeale, that God is true. Upon which place *Calvin* worthily, ſaith thus, *Truly except we bee more than ſtony, this ſo excellent praiſe of faith ought to kindle in our hearts an ardent deſire of the ſame: for what a great honour is this, which God vouchſafeth us wretched wormes, that wee which are nothing but lies and vanity, ſhould be counted worthy to approve and make good, as it were, the ſacred truth of God by our ſubſcription; becauſe hee that hath received the teſtimony of Chriſt, hath ſet to his ſeale, that God is true?* Seeing therefore that doubting of ſuch rich benefits of Chriſt, pronounced in the Word of God to be wrought upon us, is ſo dangerous and hurtfull; and conſtant Faith and Confeſſion, that we are made with Chriſts righteouſneſſe *perfectly holy and righteous, from all ſpot and wrinkle of ſin, in the ſight of God freely*, is ſo precious, ſo excellent, and ſo glorious; let us (with ſtrong aſſurance, that the blood of Chriſt hath made us in the ſight of God cleane from all ſinne, againſt our reaſon, ſight, ſenſe, and feeling, againſt the World, the Fleſh and the Devil, and againſt all objections and enimies of our faith whatſoever) make with S. *Paul*, this Chriſtian and joyfull tryumph, as here followeth:

The honor of true faith.

The Chriſtian tryumph againſt all ſin.

The Chriſtian triumph againſt all ſinne perfectly aboliſhed by the blood of Chriſt out of the ſight of God; uttered by the true juſtifying faith, magnificently glorifying God.

Rom 8.33. *who dare lay any thing to the charge of Gods choſen?* that is, who dare accuſe them, that they have one ſpot or wrinkle of ſinne, or any ſuch thing, in the ſight of God? why may none dare ſo to accuſe them? *Becauſe it is God that juſtifieth them*, that is, makes them

perfectly

perfectly holy and righteous from all spot of sinne in the sight of God freely: whereupon a faithfull Dispencer of Gods mysteries challenging the whole world, reasoneth against all men invincibly thus; *Deo justificante & absolvente, quis audet accusare?* that is, God making righteous and cleering, who dares bee so bold, as to accuse them before God of any thing? First, because they are made just, that is, *perfectly holy and righteous, from all spot of sinne, in the sight of God freely*; who dares be so impudent, to charge a just and righteous man of a crime before a righteous discerning Judge, and looks not to have the blame to light upon his own head? Secondly, because it is God that justifies them, and makes them blamelesse before himselfe; who dares bee so bold as to confront God, and charge them with any matter of blame and fault in his sight? seeing the heavenly voyce hath also given warning from heaven saying, *The things that God hath made cleane, let no man count unclean*, Act. 10. But guiltie-making sinne, only causing condemnation, being thus perfectly taken away and utterly abolished, who shall condemn them? Why not? Why? *Because it is Christ, who is dead* for them, that is, Christ hath undergone by death all condemnation both temporall and eternall, that they should have borne; and by washing them in his blood, hath made them in the sight of God from all their sinnes whiter than snow. *Nay rather Christ is risen againe*, namely, *to justifie them*, that is, to make them perfectly holy and righteous in the sight of God freely; *who is also at the right hand of God, and maketh intercession for them*, That is, there stablishing an everlasting reconcilement unto them: *For if the blood of Bulls, and of Goats, and the Ashes of an Heifer, sprink-*

Acts 10.15.

ſprinkling them that were unclean, made them clean concerning the fleſh, and made them clean from all their
Heb.9.13. ſinnes before the Lord, *Heb.*9.13. *Levit.* 16.30. *How much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without fault to God*, by making us cleane, and from all ſinne whiter than
Heb.9.14. ſnow, *purge our conſciences from dead works to ſerve the living God? Heb.*9.14. Whereupon, *Chryſoſtome*
Chryſoſtom in Rom.3.25. tryumpheth well, ſaying, *If the ſlaying of beaſts did waſh away ſinnes, much more this blood; if the Type and Figure had ſuch force, much more ſhall the truth it ſelfe performe the ſame*: thus is the Prophecie of *Daniel* now powerfully and compleatly fulfilled, That *tranſgreſſions are finiſhed, perfect reconciliation for iniquity is made, and ſinnes are made an end of, and everlaſting righteouſneſſe is brought in.* Whereupon the faithfull Diſpenſers of Gods myſteries doe excommunicate juſtly, ſaying, *Anathema ergo ſit, qui dixerit, Chriſtum non omnia fidelium peccata deleviſſe*; that is, Curſed therefore is the man, who ſhal ſay that Chriſt hath not utterly aboliſhed all the ſins of the faithfull. Where-
Heb.10.2. by the children of God, *have no more conſcience for ſin Heb.*10.2. Seeing God himſelf teſtifieth, ſaying, *Their*
Heb.10.17. *ſinnes and iniquities will I remember no more, Heb.*10.17. *Now*, where there is ſuch a perfect remiſſion of theſe,
verſ.18. *There needs no more offering, or ſuffering for ſinne*, verſe 18. Becauſe *with one offering hath Chriſt made perfect*
Heb.10.14. *continually and forever all them that are ſanctified*, or made holy, *Heb.*10.14. And thus much of the firſt part of *Free Iuſtification*, ſerving for the perfect and infinite aboliſhing of all our ſinnes, from before God, by the blood and righteouſneſſe of Chriſt, ſeene and apprehended, and enjoyed only by faith: Now it remaines

maines that wee proceed to the ſecond part of *Free Iuſtification*, as followeth.

CHAP. X.

Of the ſecond part of Free Iuſtification, making the true Beleever compleatly, ſufficiently, and perfectly holy and righteous in the ſight of God freely.

CONcerning which ſecond part of *Free Iuſtification*, how neceſſarily, unſeperable it is from the former part; although the learned Writers give many reaſons thereof, unto whom, for larger conſiderarion, I referre the Reader; as namely, to Doctor *willet* in his *Hexapla* upon *Dan.9.24.* and to *Polanus* his Partitions, in the common place of Juſtification, and to Maſter *Downam* in the firſt part of his Chriſtian Warfare, in the Treatiſe of Juſtification, and to ſuch others: yet for brevities ſake, I will ſpecifie only foure principall and maine reaſons, why this ſecond part of *Free Iuſtification*, is of neceſſity unſeperable from the former part: as

The ſecond part of Iuſtification, is inſeperable from the former part, for foure Reaſons.

First, for the propertie of Contraries; becauſe as it is the nature of all contraries mutually to expell one another, ſo that two flat contraries, cannot poſſibly, *intenſo gradu*, dwell together at one time in the ſame ſubject, eſpecially in privative contraries: ſo it is principally true concerning ſinne, and of making the child of God, perfectly righteous in the ſight of God: As to inſtance in privative contraries, If the Sun break into a dark houſe, and aboliſh all the darkneſſe

neſſe, in that houſe; the houſe is made of neceſſitie all light, and if the houſe be made all light, there is no place for any darkneſſe, but all the darkneſſe is aboliſhed; ſo likewiſe is it in the caſe of our Juſtification, If God by the power of his imputation, ſo cloath us with his Sonnes righteouſneſſe, that it makes us in his ſight perfectly holy and righteous, then all our ſinnes muſt needs be aboliſhed out of his ſight; if it put away all our iniquitie like a miſt, as the Prophet *Eſay* ſaith, 44.22. aboliſh all our ſinnes like darkneſſe out of Gods ſight; then it leaves us of neceſſitie, only and perfectly righteous in the ſight of God. Which S. *Paul* plainly teſtifies, oppoſing theſe two contraries one againſt another, and ſhewing how perfectly they expell one another, and cannot both ſtand together in the ſame ſubject, ſaying thus, *Yee were once darkneſſe*; there is one contrarie, expelled; that is, the ſinfull ſtate of nature aboliſhed, and quite done away from before God, ſignified by the word *once*, or in times paſt; *But now are light in the Lord*; There is the other contrarie remaining and raigning in them, that is, Free Juſtification making them by an emphaticall figurative ſpeech, put in the Abſtract for the Concrete even light it ſelf; that is, perfectly holy & righteous in the ſight of God; not by their doings and holy walking, but, in the Lord. Thirdly, *walk* (ſaith he) *as the children of light*; there is ſanctification unſeperably following, and ſhewing, that we that before our Juſtification were darkneſſe, that is, meere lumps of ſin and nothing elſe but ſin, in the ſight of God, are now by Juſtification, changed and removed out of that condition, and are made the clean contrary, even *light in the Lord*, that is, nothing elſe but righteouſneſſe in the ſight of God. Thus (ſaith *Luther*)

Luther) *They that are called by Chriſt, are tranſlated out of ſinne into righteouſneſſe, out of ſorrow into joy and glad tidings of the Goſpel, out of Gods wrath into his favour, out of death into life*: Becauſe (ſaith he again) *in the place of ſinne, ſucceedeth righteouſneſſe; in the place of wrath, reconciliation; in the place of death, life; and in the place of damnation, ſalvation.* Thus doe Contraries not dwel together in one and the ſame Subject; but ſinne being aboliſhed by Chriſts righteouſneſſe, this wedding-garment makes us and leaves us only and perfectly righteous in the ſight of God; which the Doctrine of our Church, taught by the firſt Reſtorers of the Goſpel in this Land, doth plainly thus expreſſe, ſaying, *That by virtue of Chriſts blood ſhed upon the Croſſe, we are not only cleane purged from our ſins, but alſo made righteous again in Gods ſight.*

The ſecond reaſon, why it is neceſſarie that not only our ſins bee aboliſhed out of Gods ſight; but alſo that we bee made perfectly holy and righteous, in the ſight of God, is for the full ſatisfaction of his juſtice; becauſe, as God made us at the firſt, not only clean from all ſinne, as he made his other creatures, as the ſheep, the Horſe, the Lamb, the Birds and ſuch like, all which he ſaw in their kinds to be exceeding good: but alſo above all his other creatures hee made us in *Adam*, perfectly holy and righteous in his own Image; and ſaith by his Law revealing his conſtant will and nature herein, *Curſed is every one that continueth not in that righteouſneſſe, in all things*: So his Juſtice is not fully ſatisfied untill he behold us, not only clean from all ſinne, but alſo perfectly holy and righteous in his ſight; and therefore the Apoſtle teſtifieth that *as by the diſobedience of one man many were made ſinners; ſo by the*

2 All creatures were without ſin: but man was righteous and had the Image of God.

Iuſtice is not ſatisfied till man return to his integrity.

the obedience of one man, must *many bee made righteous*, *Rom.*5.19.

Rom.5.19.

Thirdly, it is necessary for the glory of Christ; who, that he by himselfe may perfectly heale us of the evill and losse, brought upon us by *Adam*, it is requisite that hee doe not only free us from all sinne, but also that hee make us perfectly holy and righteous in his fathers sight: Whereupon ariseth *Pauls* comparison in the fifth to the *Romans*, between *Adam* and *Christ*; That as *Adam* brought upon all his sinne, and thereby death; So doth *Christ* to heale perfectly this sore, bring upon all his, righteousnesse, and thereby life: Whereby the Apostle testifies, *That the Gentiles, that followed not righteousnesse, have attained unto righteousnes*, *Rom.*9.30.

Rom.9.30.

4

Fourthly, it is necessarie that not only our sinne be abolished, but also that we be made perfectly holy and righteous in the sight of God, for our behoose and urgent necessity; because as by suffering our punishment, and making us by his blood clean from all sin, he hath thereby taken away the punishment and all the evils, both temporall and eternall, that were due to our sins: So, that we may bee made worthy and meet for eternall life, and capable of all the blessings of the Gospel both temporall and eternall, it is necessarie that he make us perfectly holy and righteous in his Fathers sight; the necessity whereof is plainly expressed by the Apostle, *Rom.* 5.21. where he saith, *That Grace doth reign by righteousnes unto eternall life, through Iesus Christ our Lord:* As if hee should say, Grace indeed, now reignes to procure all blessings and benefits, both temporall and eternall upon us: But how? By righteousnesse: But where shall we have it?

Righteousnes the cause of all good things.

Rom.5.21.

freely

freely by Jeſus Chriſt our Lord: that is, that the Grace of God may bee of force to procure unto us all bleſſings, Chriſt muſt of neceſſity, firſt make us with his righteouſneſſe, perfectly holy and righteous in the ſight of God freely: all which neceſſities, the Doctrine of our Church, delivered by the firſt Reſtorers of the Goſpel in this Land, doth ſeeme to ſhut up in this one ſhort ſentence, *That it had not been enough to be delivered by his death from ſin, except by his reſurrection, wee had been endued with a perfect and everlaſting righteouſneſſe.* Now then let us proceed to deſcribe what this ſecond part of Free Juſtification is; which is as followeth. Homily of the Reſurrection.

The ſecond part of Free Juſtification, is a wonderfull myſticall work and benefit of the Goſpel, by which we being, by the power of Gods imputation, cloathed with the wedding-garment of Chriſts perfect righteouſneſſe, are ſo endued; or rather (though not inherently and actively, yet Evangelically and paſſively) ſo myſtically formed with Chriſts own perfect righteouſneſſe; that we have, not only all our ſinnes, together with the imperfections of our ſanctification, evet (whilſt we are in this life) dwelling in us, incomprehenſibly ſwallowed up, and utterly aboliſhed (as is before ſhewed in the firſt part;) but alſo we are, without the help of any good works to make us righteous, made perfectly holy and righteous in the ſight of God freely: Shining now in this life with Chriſts good works, more glorious in perfect holineſſe and righteouſneſſe inwardly in the ſight of God, than the Sunne ſhines glorioufly in our eyes, when he ſhineth in his brighteſt hue; by which only we are made worthy of, and do take poſſeſſion of all the reſt of the benefits and The definition of the ſecond part of free juſtification.

unſearchable treaſures of the Goſpel, as theſe Scriptures, and the reſt following doe abundantly prove: *Seventy weeks* (viz. *of yeeres*) *are determined upon the holy City*, that is, the Church; what to doe? not only *to finiſh trangreſsions, and* ſo to reconcile iniquities, and to ſeale up and make an end of all ſin: but alſo *to bring in everlaſting righteouſneſs*, *Dan.* 9.24. whereupon the learned Interpreters, ſay thus: *Here are two benefits rehearſed, which ſhould come by the* Meſſiah: *The firſt is the taking away of ſinne: The other is the bringing in, and giving of a perfect and everlaſting Righteouſneſs.*

Daniel. 9.24.

For (ſaith another) *ſinne is finiſhed, or come to an end, iniquitie is clean put out; and there is preached to the whole world an everlaſting righteouſneſs.*

They which doe beleeve in Chriſt, by faith in him are purified, and have gotten and attained an everlaſting righteouſneſs. But for the better underſtanding of this deſcription of this ſecond part of Juſtification; let us briefly open thoſe foure points that are uſed to explaine and fully to cleer a matter: as firſt the *efficient cauſe* of our Juſtification; ſecondly, the *formall cauſe*; thirdly the *materiall cauſe*; and fourthly the *finall cauſe*; all in this head point of ſalvation, very neceſſary the marking.

The foure cauſes of this ſecond part of Juſtification.

Firſt, the efficient cauſe of our Juſtification is twofold. The firſt & primary efficient cauſe, who is it that undertaketh to juſtifie, and make us ſo perfectly holy and righteous, is *God himſelfe, the Father, the Sonne, and the holy Ghoſt*; theſe are the firſt efficient cauſe of our Juſtification, which evidently ſheweth the full ableneſſe of theſe workmen; and how eaſily this work may be brought to paſſe, and wrought upon us; and how dangerous a matter it is, to extenuate, diminiſh or

The efficient cauſe.

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any way to diſparage this excellent work: the deſcription of whoſe working is under a ſimilitude notably expreſſed by the Prophet *Ezekiel* ſaying, *In the day that thou waſt born, when I paſſed by thee, I ſaw thee caſt out, and polluted in thine own blood, and I ſaid unto thee when thou waſt in thy blood, thou ſhalt live: yea, even when thou waſt in thy blood, I ſaid unto thee, thou ſhalt live: Then waſhed I thee with water, yea, I throughly waſhed away thy blood: For I even I am he, that putteth away and aboliſheth thine iniquities, and will remember thy ſinnes no more,* Eſay 43.25. *Ierem.* 31.34. And not only ſo, But alſo *I cloathed thee with broydred work, I girded thee about with fine linnen, and covered thee with ſilk; I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chaine on thy neck: thus waſt thou decked with gold and ſilver; and thus waſt thou perfect through my beauty, which I put upon thee.* All which (as a learned Writer, treating of Free Juſtification, truly ſaith) ſignifieth, that God purgeth us with the blood of Chriſt from all ſin, and adorneth us with the rich robe of his own righteouſneſſe; and thus hee, and none but hee, by himſelfe alone, makes us in his own ſight perfectly holy and righteous freely. Yea, how abſolutely God reſumes this work wholy and only into his own hand, is notably expreſſed by the Apoſtle, with Gods intent and reaſon, why hee ſo reſerves this work only in his own hand, ſaying, *That hee may ſhew, declare or manifeſt, at this time*; what? *his righteouſneſs*, namely, wherewith hee juſtifieth us, farre paſſing the righteouſneſſe of men or Angels, *That he might be juſt*, that is, declared to bee juſt, in that none can pleaſe him, but ſuch as are righteous in his ſight, with ſuch a perfect holineſſe and righteouſneſſe, *and that he only may be a maker of him*

Eſay 43.25. Ierem. 31.34.

Why God onely worketh righteouſneſs.

Rom. 3. 26. *righteous that beleeveth in Iesus*, Rom. 3. 26. and hence it is that this righteousnesse, wherewith we are made so perfectly holy and righteous in Gods sight, is so often by S. *Paul* called *the righteousnesse of God*; both because God alone worketh it upon us; and because it alone makes us approvedly righteous in the sight of Rom. 3. 21. 22. God. as where S. *Paul* saith *Rom.* 3. 21. 22. *But now is the righteousnes of God made manifest without the Law, having witnes of the Law and of the Prophets, to wit, the righteousnes of God, by the faith of Iesus Christ unto all and upon all, that do beleeve.* Upon which place the true Orthodox exposition of *Chrisostome*, is worthy the marking, who saith thus, *Paul, expresseth two great matters in this place, both that thou art made righteous, and that also without the Law thou attainest these good things*; moreover he said, *not simply righteousnes, but the righteousnes of God, declaring the gift to be the greater, for the dignity of the giver, and the promise easily to be effected and done.* Another reason, why God reserves this work in his own hand to be wrought only by himself, is, because it is too great and too glorious a work for any meere creature to doe it, or to have any hand in it; for what work can bee more excellent, than to make a creature righteous in the sight of God? seeing also it is the cause of removing all evill, and the procuring of all good unto the creature? and this is testified by *Augustine* saying, *Quid magnificentius quàm justificare impium, hoc est, ex impio justum facere?* that is, what is more magnificent than to justifie a wicked man, that is, of a wicked man to make him just and righteous? And therefore the conclusion of *Zanchius*, upon this point is most true, saying, *Solus etiam est, qui potest, &c.* that is, It is only God alone, that of a man conceived of uncleane seed,

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can make him cleane, *Iob* 14.4. eſpecially (ſay I) in this caſe of making him above ſenſe and feeling, perfectly righteous in the ſight of God freely. Iob 14.4.

The ſecond efficient cauſe of our Iuſtification, together with the meritorious meanes more immediatly working and effecting the ſame, is Chriſt, as he is the Mediator, both God and man: who (as it is *Revel.* 1.5.) *waſhing us from our ſinnes in his owne blood*, and procuring unto us thereby a perfect righteouſneſſe, cried out upon the Croſſe, *It is finiſhed*; that is, the prophecie of *Daniel*, prophecying that ſeventy weeks of yeers ſhould be fulfilled, before iniquity ſhould be ſealed up and finiſhed, and ſin made an end of, and aboliſhed, and everlaſting righteouſneſſe brought in, is now accompliſhed and finiſhed: but how? By the ſlaying (ſaith *Daniel*) of the Meſſiah: ſo that it is Chriſt, and the blood of Chriſt that hath by himſelfe purged us from our ſins, and made us righteous freely, *Heb.* 1.3. and therefore (ſaith the Apoſtle) *we are juſtified freely by his grace*; but how? *through the Redemption that is in Chriſt Ieſus*, *Rom.* 3.24. his blood alone juſtifieth us; and therefore very aptly ſpeaketh *Auguſtine*, ſaying, there have been, are, and ſhall be many juſt men: *juſtus autem & juſtificans nemo niſi Chriſtus*; that is, but both juſt, and alſo juſtifying, and making others righteous, there is none but Chriſt. Vpon the truth whereof ariſeth that unlike likeneſſe between *Adam* and Chriſt, which the Apoſtle ſpeaks of, *Rom.* 5. wherein none muſt participate, nor be any Agent or doer with Chriſt; namely, that *as by the diſobedience of one man Adam, many were made* perfect *ſinners*, before they have done or thought any evill work; as namely, Infants which are perfect ſinners

The ſecond efficient Cauſe of our Iuſtification.

Revel. 1.5.

Heb. 1.3.

Rom. 3.24.

Rom. 5.

sinners, before they begin to speak or think any evill, all their evill actions afterwards but shewing how evill one man *Adam* hath made them; *so by the obedience of one* man, Christ, *are many made* perfectly *righteous* before they speak or think any good work; all their good works of Sanctification done afterwards, but shewing how perfectly good Christ hath made them to Godward freely. Whereupon the exposition of *Chrysostome* upon that place, is very proper, saying thus; *As Adam, unto all that came of him (although they had not eaten of the tree) became the author of sinne and death: So Christ, unto all that are of him, although they have not lived righteously, became a procurer of righteousnesse and life, even that righteousnesse which by his Crosse, he freely gives unto us all:* hence he is called *Iehovah*, our righteousnesse, that is, the only cause making us righteous, and also *Melchisedec*.

Chrysostomes Exposition.

Secondly, the Formall cause.

The second maine point to bee considered and marked in our perfect Justification, is the *Formall Cause*, or the very forme it selfe, making us perfectly holy and righteous in the sight of God: wherein two things are to be marked: first, what it is: secondly, the excellency of it: for the first, namely what this formall cause, forming us perfectly righteous, is, we must observe that it is the perfect obedience, both active and passive of the Mediator Christ, which (being made under the law) he performed in fulfilling the whole law for us perfectly; whereof Christ spake when he said unto *Iohn* the Baptist; *Let it be so now; for thus it becommeth us to fulfill all righteousnesse*, *Mat.* 3.15. so that the perfect holinesse and righteousnes, not of the Godhead, but of the humane nature of Christ wherein he performed perfect obedience, both active

1 What it is.

2 The excellency of it.

Math. 3. 15.

and

and passive in fulfilling the whole law of God, is the formall cause of our Justification; which only after the nature of the forme, *dat nomen & esse*, that is, giveth unto us not only the name, but also the true being of righteous men in the sight of God: and that it is this obedience of Christ alone, that is the only forme that makes us perfectly righteous in the sight of God, is flatly expressed by the Apostle, *Rom.* 5. 19. saying, that *as by the disobedience of one man (Adam) many were made sinners: so by the obedience of one man (Christ) shall many* (he meanes, both Jewes and Gentiles, present and to come) *bee made righteous*. Upon which place the words of the learned Expositors are very effectuall, saying thus: 'The Apostle flatly pronounceth 'that we are made righteous with Christs righteous-'nesse, and withall sheweth what manner of righteous-'nesse it is, when he calleth it obedience; saying, By 'the obedience of one man many are made righteous: 'where it is to be marked, what it behoveth us to bring 'into the sight of God, if we will, by works, be made 'righteous; namely, the obedience of the Law, and 'that also not in one or two parts perfect, but in all 'points absolute; which because we are not able to 'attaine unto by our holy walking, therefore this of 'meere grace he communicateth unto us. And this (I say) is only that, which formes us and makes us perfectly righteous in the sight of God; which *Luther* in his Treatise of threefold Righteousnesse handles notably, the short summe whereof is thus: *As there is a sinne that is essentiall, originall, and another mans*, which yet makes us sinners, whereof is mention, *Psal.* 51. *Behold I was borne in iniquity, and in sinne hath my mother conceived me*; and whereof Christ speaketh, saying,

Rom. 5. 19.

Perfect obedience our righteousnesse

Luther in his Treatise of threefold righteousnesse

ing, *An evill tree cannot bring forth good fruit*: And
Rom. 5. *Rom.* 5. *By one mans disobedience many are made sinners:* and againe, *By the offence of one man the fault is come upon all men unto condemnation: So there is a justice or righteousnesse contrary to this, which likewise is essentiall, originall, and another mans, and yet makes us righteous*, which is the righteousnesse of Christ, whereof
Iohn 3. 3. Christ speaketh, *Iohn* 3. 3. *Except a man be borne again of water and the holy Ghost*, in this free righteousnesse figured in beholding the brazen Serpent, *he cannot see*
Rom. 5. *the kingdome of God*: and *Rom.* 5. *By the righteousnesse of one man, is the free gift of righteousnesse come upon all men unto Iustification of life*: and againe, *By the obedience of one man are many made righteous*: this is (as I said) our Lot, our capitall Foundation, our Rock, and our whole Substance in which we rejoyce, and glory for ever; wherein we are made the righteousnesse of God,
2 Cor. 5. 21. 2 *Cor.* 5. 21. and wherein *Christ is made unto us wisdome, righteousnesse, sanctification, and redemption*; 1 *Cor.* 1. 30.
1 Cor. 1. 30. and whereof the Apostle saith, *Other foundation may*
1 Cor. 3. 11. *no man lay*, 1 *Cor.* 3. 11. This is made ours by faith:
Rom. 1. 17. *Rom.* 1. 17. *The just by faith shall live*: and againe,
Rom. 10. 10. *Rom.* 10. 10. *With the heart man beleeves unto righteousnesse.*
Rom. 1. This is bestowed upon us in Baptisme, this is that which properly the Gospel preacheth, *Rom.* 1. and it is not the righteousnesse of the law, but the right ousnesse of free grace: By this a man is made Lord of all things; because *his righteousnesse hath looked downe from heaven*; and herein *mercy and truth are met together, righteousnesse and peace have kissed each other: truth shall spring out of the earth*; for without this mercy a man in all his righteousnesse is an hypocrite; and without this righteousnesse his con-

science

ſcience is unquiet; this grace makes a man true and juſt, and this true righteouſneſſe brings peace: thus Chriſt frames all them that belong to him with this ſame one righteouſneſſe of his owne, ſtrange and undeſerved of others, and makes them juſt, righteous, and ſaved; that as by another mans ſinne we were made ſinners, loſt and damned, ſo by another mans righteouſneſſe we are made righteous and ſaved; and therefore I called this righteouſneſſe an eſſentiall righteouſneſſe, and eternall, and (as *Daniel* ſaith) everlaſting; becauſe when a man hath it, it alwayes abides and remaines, neither doth ſometimes faile, as the actuall righteouſneſſe doth, as it is ſaid, *Pſal.* 111. 3. *his righteouſneſſe endures for ever and ever.* Only Chriſt is eternall and everlaſting, and therefore his righteouſneſſe is everlaſting; and yet ours, and makes us everlaſting. This is the mercy of God the Father, this is the grace of the new Teſtament, wherein the Lord is ſweet to them that taſte him. In this muſt we be ſaved, and in no other; for *there is no other name given under heaven, by which we muſt be ſaved, Acts* 4. 12. and therefore ſaid *David, deliver me in thy righteouſneſſe.* But as there is another ſort of ſinne, called actuall ſin, which is the fruit of originall; and theſe, whether they ariſe in thought, word, or deed, are our owne proper ſinnes: ſo contrary unto this there is a righteouſneſſe called actuall righteouſneſſe, flowing from faith, and from the foreſaid eſſentiall righteouſneſſe; and this is our righteouſneſſe, and our owne proper righteouſneſſe; not becauſe we alone doe work it, but becauſe we work together with the foreſaid firſt righteouſneſſe, called the righteouſneſſe of another, hitherto *Luther*: but this firſt righteouſneſſe,

Pſal. 111. 3.

Acts 4. 12.

neſſe, called the righteouſneſſe of another, is the forme that makes us perfectly righteous in the ſight of God, as we ſee before; wherewith *Zanchius* ſpeaking by the ſame ſpirit, although he differ a little in words, yet agrees all one in ſenſe, ſaying thus: *The formall cauſe*, that is to ſay, *the righteouſneſſe wherewith we are juſtified or made righteous, is twofold: the one by which we are reputed, and alſo are truly and perfectly righteous to God-ward*; whereof the Apoſtle ſpeaketh, *Rom.* 5. ſaying, *By the obedience of one are many made righteous: this is our true righteouſneſſe. But* (ſaith he) *there is another righteouſneſſe, which being communicated unto us by the ſpirit of Chriſt, and indeed inherent in us, and ſhewing it ſelfe outwardly by works, conſiſteth of the mortification of the old man, and quickening of the new man, of an hatred of ſinne, and love of righteouſneſſe, by which we are juſt*; but how? *before men, and are acknowledged and counted for righteous before them.* And this righteouſneſſe we affirme to be an effect of that former: and although the Apoſtle doth not ſeparate this from the former; yet he placeth our true Juſtification, and the making of us righteous to God-ward, in the former: thus ſaith *Zanchie.* But in another place he ſhewes, that this righteouſneſſe of Chriſt is the only formall cauſe of our Juſtification and ſalvation: yet more plainly, namely upon thoſe words of the Apoſtle, That *Chriſt died in the body of his fleſh, to make us holy and unblameable, and without fault in Gods ſight*, Coloſ. 1. 22. he ſaith thus: *Here we have the formall cauſe of our ſalvation, which is holineſſe of life, and true righteouſneſs, by which it is brought to paſs that we are,* ἁγιοι καὶ ἀμωμοι καὶ ἀνεγκλητοι *without fault and unblameable in the ſight of God. But this* (ſaith he

A twofold righteouſneſſe

Zanchie on Coloſ. 1. 22.

he) *cannot be the righteouſneſs of our works, and holineſs of life begun in us, becauſe that is unperfect*, as *David* himſelfe ſaid: *Enter not into judgement with thy ſervant, for no fleſh is righteous in thy ſight*: only the righteouſneſſe and holineſſe of Chriſt is perfect in the ſight of God; and this being imputed unto us is the formall cauſe of our ſalvation. Thus it being ſufficiently ſhewed what the formall cauſe of our Iuſtification, making us thus perfectly righteous in the ſight of God, is; now let us mark a little the excellency of it, both in the nature, and in the operation of it. First, concerning the nature of it, although that doth ſhew the excellency of it, which is ſaid before; namely, that it is an obedience, and a fulfilling of the Law in all points abſolute, yea and a perfect everlaſting righteouſneſſe; yet the thing that ſhewes it to be exceeding excellent, is becauſe it is a righteouſneſſe that paſſeth the righteouſneſſe, not only of men, but alſo, as *Calvin* truly ſaith, even of Angels; becauſe it is the righteouſneſſe of that perſon that is not only man, but alſo God; for which cauſe it is called often in the new Teſtament *the righteouſneſs of God*, and amongſt other places moſt emphatically, *Rom.* 3. 21, 22. where S. *Paul* beginning to write of it, ſaith thus: *But now is the righteouſneſs of God made manifeſt without the law, having witneſs of the law and of the Prophets, to wit, the righteouſneſs of God, by the faith of Ieſus Chriſt, unto all, and upon all that doe beleeve.* Where it is twice together called the righteouſneſſe of God, not only becauſe God is the free giver of it, and becauſe God himſelfe approves of it, as the only righteouſneſſe pleaſing God, but alſo becauſe it is the righteouſneſs of that perſon that is very God, and there-

a The excellency of the formall cauſe is both in the nature and operation.

Rom. 3. 21, 22.

Why it is called the righteouſneſſe of God.

1 Becauſe of the perſon both God and man.

therefore of wonderfull operation and efficacie: as it is plainely teſtified by the learned Diſpenſers of Gods myſteries, ſaying thus, *This righteouſneſs is called* the righteouſneſſe of God, not only becauſe it is the free gift of God, and becauſe God by giving the ſame ſhewes himſelfe to be righteous, that is, faithfull and true; and becauſe it is oppoſed to the righteouſneſſe of man: but alſo becauſe it is the righteouſneſſe of that perſon that is both God and man: And therefore a farre more excellent righteouſneſſe many wayes, than that which *Adam* had in the ſtate of innocency; for that was the righteouſneſſe of a meere man, this is the righteouſneſſe of him that is both God and man. Then for the effects: The righteouſneſſe of Chriſt is meritorious of eternall life; it overcame death, ſubdues the Devill, none of which *Adams* righteouſneſſe could doe. And again, Chriſts righteouſneſſe is eternal and immutable, but *Adams* righteouſneſſe was but temporarie and mutable. Fourthly, wee are in Chriſts righteouſneſſe Reſtored to a more excellent ſtate, than wee loſt in *Adam*, which was but terrene and mutable; but by this Juſtice and perfect righteouſneſſe, we receive an heavenly, everlaſting and immutable kingdome. Hence it is, that S. *Paul* prized this righteouſneſſe ſo highly ſaying, touching the righteouſneſſe which is in the Law, I was unrebukeable, *But I count all things loſſe, and doe judge them but dung, that I may be found not having mine own righteouſneſſe which is after the Law, but that which is through the faith of Chriſt, even the righteouſneſs which is of God through faith*, Philip. 3. 8, 9. therefore I conclude the excellency of this point, with that excellent note of learned *Beza* that theſe things being diligently conſi-

Secondly, the effects of Chriſts righteouſneſſe.

Thirdly, immutable.

Fourthly, reſtoring to an everlaſting eſtate.

dered,

dered, doe manifestly declare, what is meant by that word, *the Righteousnesse of God*: Namely that perfection and high integritie, with which whosoever is endued, he is presented before God ἁγίῳ, ἀμώμῳ καὶ ἀνεγκλήτῳ as S. *Paul* saith *Coloss.* 1.22. that is, so holy that hee is unblameable, and one that cannot be reproved of any fault. Coloss. 1.22.

The third point to be marked in our perfect Justification, is the Subject of this righteousnesse, or the Matter formed with this righteousnesse; and it is to be observed that this subject or matter formed with this righteousnesse is twofold; either the subject or matter inherently, legally and actively formed with this righteousnesse; or the subject and matter Evangelically and freely formed, and made righteous with this righteousnesse. The third cause is the subject matter; and is twofold.

First, the subject or matter inherently, legally and actively formed with this form of perfect righteousnes, is the manhood of Christ Jesus; because it is Christ only, who comming not to destroy, but to fulfill the Law, *Mat.* 5.18. was to this end, conceived of the holy Ghost; and being formed perfectly righteous in his mothers wombe, was thus borne inherently and perfectly righteous: and in the residue of his whole life, afterwards fulfilled the whole Law, actually, workingly and perfectly; for which cause the Apostle saith, that *he was made under the Law*, *Gal.* 4.8. because hee actually fulfilled, both actively and passively, the whole Law; for which cause also he is inherently and actively called κατ' ἐξοχὴν, That *holy and just one*, *Acts*, 3.14. and *the Lamb without spot, or blemish*, 1 *Pet.* 1.19. 1 Mat. 5. 18. Gal. 4. 8. Acts 3. 14. 1 Pet. 1. 19.

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But secondly, concerning the subject or matter Evangelically and freely made righteous, Two thing doe here

here offer themselves to bee marked of us: first, who they bee that are thus Evangelically and freely made all light, and perfectly righteous; and secondly, the manner how, they are thus Evangelically and freely formed, and made all light, and perfectly righteous in the sight of God.

Two things to be marked.

1 The Elect called are made thus righteous.

Concerning the first, we are to observe, that none are made thus perfectly holy and righteous, but such of the Elect as are effectually called: because although all the Elect shall be justified in their time, and none but the Elect shall bee justified (for whom he justifieth, those he glorifieth; but he glorifies none but the Elect;) yet the very Elect, are not actually and really justified; but are darknesse, and live in sinne and darknesse, untill they be effectually called, as *Paul* expresly testifieth saying, *whom he calleth, them he justifieth*, *Rom.* 8.30. But who are thus effectually called? Namely, such as doe marke in the death of Christ the exceeding horribleneſse of the least sinne, there being no sinne little in the sight of God; and thereupon come to a feeling of their misery, and lost state, by true terror in their soules, for the multitude of their sinnes; thereupon making this conclusion upon themselves, that if God dealt so sharply with the green tree, Christ, for the sinne which he had not done, but wherein hee was only a surety for others, in what a case of burning in Gods wrath and justice, is hee that is a dry tree, utterly dry of goodnesse, and hath, as the principall, committed and done, himselfe, so many sins? and thus is Christ made unto him first *Wisdome*, 1 *Cor.* 1. 30. to see his sinnes, and therein his lost estate; then this makes him with deep *groans*, *Rom.* 8.26. to sigh up to Christ for some help in this misery, *Rom.* 7. 24.

Rom. 8.30.

1 Cor. 1.30.

Rom. 8.26.

Rom. 7.24.

Which

Which is the turning of his ſpirituall eye of faith to the true ſpirituall brazen-ſerpent Chriſt, as really as the Iſraelites turned their bodily eye to the bodily brazen-ſerpent; and thus is this Elect effectually called to Chriſt; and then is he juſtified freely, that is moſt certainly helped and healed by being made *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*, as certainly as he doth with true groans, ſigh up to Chriſt for this help; and as certainly as the old Iſraelites were helped and healed of their bodily ſtingings, by their bodily looking up to the brazen-ſerpent: and thus ſecondly, is Chriſt made unto him *Righteouſneſſe*: then followes hereof, thirdly, Sanctification; and fourthly, full aſſurance of Redemption, unto eternall glory, 1 *Cor.* 1.30.

1 Cor. 1.30.

Now ſecondly, for the other point, namely, the manner how the Elect are thus juſtified, and made perfectly holy and righteous in the ſight of God, is thus:

2. How the Elect are juſtified & made perfectly righteous in Gods ſight.

That God by the power of his imputation, conveying his Sonnes righteouſneſſe to be in us, and upon us, doth in his own ſight ſo cloath us, body and ſoul, both within and without, with the wedding-garment of his ſonnes perfect righteouſneſſe, that we have our ſinnes hereby not only utterly aboliſhed out of Gods ſight; but alſo are Evangelically and freely formed, that is, are in truth and *reipſa*, in very deed made, although not inherently and actively (as I ſaid in the beginning, the Papiſts would have it;) yet objectively and paſſively, perfectly holy and righteous in the ſight of God freely.

This I will cleere more fully with a ſimilitude or two, and then confirme it with undeniable pooſes: firſt,

First, I say, as nothing doth effect this, but Gods imputation of his Sons righteousnes (for which cause the Apostle saith, *Blessed is the man unto whom God imputeth righteousnesse without works*, Rom. 4.6. Yea, hereupon hee maketh mention of this word *Imputing* and counting righteous, no lesse (as I take it) than eleven times, in that fourth chapter; which not only shewes that it is an action wrought immediately by the very thought, as it were of God himself, only, and thereby must needs bee very spirituall and mysticall to us, farre above our reason, sense, and feeling; but also it must needs bee wrought upon us very freely, without any working of ours:) So likewise we must mark that this imputing being an immediate act, proceeding, as it were, out of Gods own breast, is not a light, smal, weak, & imaginary thing, like mans imputing as the Papists imaginarily & scoffingly conceit: but Gods imputation is a lively, mighty, operative and reall working imputation, and counting nothing like ours; for man may impute, and count a thing to be so, or so: & yet the thing, if it were not such before, becomes such, never the more for our imputing or counting it, to be so; but Gods imputing & counting, being Almighty gives a reall being and true existing of the thing before himselfe, as he counts it; for God did but count that there should be light, and there was light; and hee did but count that his other creatures should bee, and presently they were so as he counted: so hee doth but impute his Sonnes righteousnesse unto us, and counts us perfectly righteous in the same, and this imputing doth so operatively and really conveigh the righteousnesse of Christ to be in us and upon us; as *Paul* testifieth, saying, *The righteousnesse of God, by the faith of Iesus Christ* is εἰς πάντας καὶ ἐπὶ πάντας, that

Rom. 4.6.

that is, not only *unto all*, but alſo *upon all that doe believe*, *Rom.*3.22. That though myſtically above our ſenſe, and feeling; yet not imaginarily (as the Papiſts prattle againſt us) nor yet only outwardly like painted Tombes (as they likewiſe cavillingly obiect;) but truly both inwardly and outwardly are cloathed with the ſame in the ſight of God, and richly roabed, and decked and adorned in the ſame; as the faithfull ſoule in the Prophet *Eſay* joyfully confeſſeth, ſaying, *I wil greatly rejoyce, and be exceeding glad in God my Saviour*, Why? *Becauſe he hath cloathed me with the garment of ſalvation*: What garment is that? why, *he hath covered me with the roab of righteouſneſs, as a Bridgroome decketh himſelfe with ornaments, and as a Bride adorneth her ſelfe with her jewels*, *Eſay*, 61.10. Hence are the Saints ſaid ſo often in the *Revelation*, to be *cloathed with long white Roabes waſhed in the blood of the Lamb*; Hence doth God the Father command his ſervants, the Miniſters, in the calling in of the Gentiles to the Goſpel (ſignified by the return of the Prodigall child) to bring forth the beſt garment, and to put it on upon them miniſterially, as he working with his Miniſters, doth by the power of his imputation cloath them with it myſtically, *Luk.*15. Hence it is ſaid, *Pſal.*132. that the Miniſters powerfully comming forth, cloathed not only perſonally with it for themſelves only, but alſo miniſterially to cloath the people with it, *the Saints doe ſhout for joy*; becauſe it being objectively and paſſively in us, and upon us, doth not only aboliſh our ſins, but doth forme us, and *reipſa* in very deed make us (not inherently and actively as the Papiſts hold, neither yet imaginarily as they cavill, but objectively and paſſively) perfectly holy and righteous in the ſight of God. Now by theſe

Rom.3.22.

Eſay 61.10.

Luk.15.22.

Pſal.132.9.

words objectively and passively, I meane, wee doing nothing hereunto, and we working nothing, but only are meer patients suffering another *ab extra*, even God to work all in us: as may be further cleered in the manner how, by two fit similitudes & lively representations: as

Two similitudes.

First, take a drinking glasse that is blue, or red, and put water, or drink into the same; and in some glasses I my selfe have seen, that the drink, or water in the same looseth, to the present view, its own colour, and becomes as blue, or red, as the glasse it selfe; and yet not inherently and actively; for the blueneſse, or redneſse is inherently, agently, operatively, and actively only in the glasse; but yet whilst it doth abide in the glasse, it becomes communicatively and passively as blue, or red, as the glasse it selfe: but what is the reason hereof? because (as I my selfe have observed) the glasse doth conveigh by the force of the light certain beames of its own colour into the drink, and so makes it to lose its own colour, and to be of the same colour that the glasse is of: Where it is pretty to observe that the liquor in the glasse, hath lost its colour, and hath not lost it: First, the liquor hath not lost it inherently and to it selfe; because if it be put out of the glasse, it is found only in its own colour; But yet hath lost its own colour in two respects: first in respect of the glasse, which it is in, that hath by conveighing her beams into it; made it own colour: and secondly, to the view of the beholder, it is truly abolished and gone, and nothing remaines but the colour of the glasse. Now although the truth represented by this similitude, passeth the representation as farre as a substance passeth the shadow; yet it is sufficient for a shadow, and is a notable representation of the

the truth; becauſe that Gods powerfull imputation, after a more reall, mighty and effectuall manner, doth the ſame in truth, that is but reſembled in this ſhadow: and faith that went ſo far, as to ſay, *waſh thou me, and I ſhall bee whiter than ſnow*, goes higher than any ſimilitudes can reach unto, and ſeeth the ſoule being cloathed with Chriſts righteouſneſſe, to be (although not inherently, yet leſſe imaginarily, and colourably, but truly and *reipſa*, in very deed) made perfectly holy and righteous in the ſight of God; ſo effectually that the very power thereof begins inherently to change the heart by ſanctification alſo, to the eyes of men, more and more; whereas wee ſee that the blueneſſe or redneſſe of the glaſſe, worketh no inherent change upon or in the drink: but becauſe faith reaſoneth and concludes from the power of God thus; That if ſo poore and ſilly a creature as a piece of glaſſe, be able by the force of the light to caſt her beames into it, and to make the liquor to loſe, to the view and ſight of men, her own colour, and to look (whilſt it is in the glaſſe) of the ſame colour, that the glaſſe is of; were it not impiety, and flat blaſphemie not to grant, that Chriſt can much more being true and Almighty God, tranſlating me out of *Adam* to bee a member in himſelfe, by cloathing me, both within and without, with his own righteouſneſſe, conveigh much more, by the power and force of his ſpirit, his own righteouſneſſe to bee thought not inherently and actively, yet objectively and paſſively in us; & ſo by this means aboliſh all our ſinnes from before God, and make us only *perfectly holy & righteous in the ſight of God freely*? herein conſiſting the Analogie of the truth with the ſimilitude, that Chriſt by reaſon of his Godhead, and power

of his ſpirit, doth that in truth above our reaſon, ſenſe and feeling, which the red glaſſe doth only in ſhew, that is, make us in truth *perfectly holy and righteous in the ſight of God freely:* not imaginarily & colourably, as the Papiſts fondly cavill, but really truly, and *reipſa* in very deed, like the working of an Almighty Creator; this faith (I ſay) ſhall finde by the very fruits of ſanctification flowing from the ſame, that he is not made only colourably righteous, but that he is *verè & reipſa* truly and in very deed, with Chriſts righteouſneſſe, made perfectly holy & righteous in the ſight of God freely. Hence for the lively repreſentation of this truth do ſo many Divines both learned and judicious ſo much uſe this ſimilitude, ſaying thus: *As he that beholdeth any thing through a red glaſſe, doth take it to bee red as is the colour of the glaſſe; ſo God the Father beholding us in his Sonne, doth take us to bee of the ſame nature, and quality that he is, that is, perfectly righteous, for which cauſe he ſaith to his Spouſe in the Canticles, (though ſhe felt and complained, that ſhee was black, and full of infirmities to her ſenſe and feeling and own inherent active righteouſneſſe;)* yet ſaith Chriſt that knowes better what in this reſpect he hath wrought upon her, than ſhee her ſelfe, *Behold thou art faire my love, behold thou art all faire, and there is no ſpot in thee. And for this cauſe it is, that he loveth us, and ſets his heart upon us, and will not bee removed from us, &c.* Which is not for the ſhadow, but for the true ſubſtance of his own righteouſneſſe, though not inherently to our ſenſe and feeling, and actively; yet by Gods imputation objectively and paſſively conveighed into us, ſo utterly aboliſhing our ſins from before God, and making us not imaginarily, but truly, and *reipſa*, in very deed, perfectly holy

holy and righteous in the ſight of God freely.

A ſecond ſimilitude illuſtrating this truth yet more fully, is this: Let an houſe or ſhop be made towards the Eaſt, and let the Sun beat upon the ſame all day long; yet whilſt the windowes and doores are faſt ſhut up, the houſe ſtill remaines dark and unprofitable; becauſe the walls being *corpora opaca*, dark bodies, can caſt forth nothing, but darkneſſe; but let the windowes and doors be opened, then doe the Sun-beames beat in, and diſpell all the darkneſſe that was there before; and the houſe is made all light, and profitable to the uſe of man. But yet it is not inherently and actively light, as the Papiſts conceit of their manner of Iuſtification; for if that light did come actively out of the walls, then the houſe would not (at the leaſt immediately) be beholding to the Sun without it, in the Firmament; but the houſe would be inherently and actively light, immediately enlightning its own ſelfe; but in that it is enlightned by the Sun-beames, the houſe is all light indeed, & yet no Agent, and Doer in making its ſelfe light, but is altogether paſſively and objectively light: ſo is it in the caſe of our Iuſtification; and being a ſimilitude much uſed by the holy Ghoſt, it paſſeth all other humane ſimilitudes, by running (contrary to the old proverb) *quatuor pedibus*: for The ſecond ſimilitude.

First, mans ſoule and body is like this houſe, or ſhop of Gods wonders; and ſinne in the ſame is the ſpirituall darkneſſe (as it is every where called in the Word of God) that blindeth and darkens this houſe of mens ſoules, as the Prophet ſaith, *Eſay 60. 2. Behold darkneſſe ſhall cover the earth, and groſſe darkneſſe the people:* And againe, *If we ſay that we have fellowſhip with God, and walke in darkneſſe, we lye, 1 Iohn 1. 6.* 1 Eſay 60.2.

And againe, *Hee that is in darkneſſe walketh in darkneſſe, and knowes not whither hegoeth, becauſe the darkneſſe hath blinded his eyes.* 1 *John* 2.11.

1 Ioh. 2 11.

2 Seeondly, Chriſt Jeſus is like the Sun that ſhines in the Firmament, having all true and full light and righteouſneſſe inherently, and actively in himſelfe only; and for this cauſe, is expreſly called by the Prophet, *Sol juſtitiæ*, the Sunne of righteouſneſſe, *Mal.* 4.2. ſaying, *But unto thoſe that feare my name ſhall the Sunne of righteouſneſs ariſe with health in his wings.*

Mal. 4. 2.

3 Thirdly, his righteouſneſſe by the power of Gods imputation conveighed to be in us and upon us, ſo effectually cloathing us, both within and without, is like the beames of this Sun of righteouſneſſe beating in upon us; and thereby without our mortifying of our ſelves, or any other working or labour of ours, utterly aboliſhing all our ſinnes from before God, and making us perfectly holy and righteous in the ſight of God freely; as the Sun-beames doe utterly aboliſh the darkneſſe out of a dark houſe, and make the houſe all light freely: as Chriſt teſtifieth by the Prophet *Eſay* 44.22. ſaying, *I*, (and not you, with your labour of mortification) *even I will put away your ſinnes as darkneſſe, and aboliſh your tranſgreſſions like a miſt*: and as the walls of the houſe cannot of their own nature (being *corpora opaca*) but caſt forth all day long a ſhadowiſh darkneſſe, that would obſcure and make the houſe all dark; and yet the Sun-beames doe continually all day long ſwallow up and aboliſh that darkneſſe, and make the houſe light freely all day long: So our natures corrupted with ſinne, although they can doe nothing elſe continually, but caſt forth to our ſenſe and feeling, the ſhadowiſh darkneſſe of innumerable ſinnes, both

Eſay 44.22.

in

in thought, word and deed, all day long; yet this Sun of righteousnesse by the full revealing and exhibiting of free Justification, being risen upon us, doth shine upon us, with that continuall day spoken of *Rev.* 21. 25. Revel. 21. 25.
And thus Christs righteousnes by the power of Gods impuration, cloathing us both within and without, doth although mystically above our sense and feeling, yet spiritually and truly, continually abolish all our sins from before God freely, and doth make us perfectly holy and righteous in the sight of God freely all day long, and continually; for which cause S. *Iohn* speaking of the power and operation of Christs blood freely justifying us, speaketh in the present time saying: *The blood of Iesus Christ, the Sonne of God, doth make us clean from all sinne:* Where although this work is so perfectly done and wrought at one instant upon the faithfull, that he might have spoken in the preterperfect time, as the doctrine first Reforming our Church from Popery often times, in divers Sermons, speaketh to the glory of Christ blood, saying, *The blood of Christ the Sonne of God hath made us clean from all sinne;* and as Saint *Iohn* himselfe speaketh, *Revel.* 1. 5. saying, Revel. 1. 5.
Christ the faithfull witnesse hath washed us from our sinnes in his own blood: yet to shew that this work is so perfectly done, that it is ever in present action, continually making and keeping us thus perfectly clean in the sight of God; therefore he useth the act of the present time, saying that it *doth* make us cleane from all sinne: as the Sun-beames beating into a dark house, at six of the clock in the morning, have at that instant abolished the darknesse that was there before, and have made the house all light; and yet it doth make it, and doth keep it light all day long: so wee being by the power

of Gods imputation cloathed with Christs righteousnesse, it not only hath made us perfectly cleane, from all sinne in the sight of God; but also doth make us, and doth keep us clean all day long. And this is testified by the faithfull Expositors upon that place, saying, *Verbum præsentis temporis* (καθαρίζει doth make us clean) *continuum actum significat*; that is, the Verb of the present time signifieth a continuall action: but wherefore? because although ever and anon, we doe by new sinnes, as much as lyes in us, even cut off our selves from the love and favour of God, yet this continuall and perfect imputation, doth continually abolish all our sins and ever and continually retaine and keep us in perfect righteousnesse and fellowship with God; which is more plainely testified by the Author to the *Hebrewes* saying, *With one sacrifice, he hath made perfect for ever*, or continually *them that are sanctified.*

4 Fourthly and lastly, faith beleeving that this wedding-garment of Christs righteousnesse, doth make us thus perfectly holy and righteous in the sight of God freely, is like the windowes and doores of the house letting in this light into the soule: whereupon Acts 14.27. it is said, *Act. 14.27. That God had opened the doore of Faith unto the Gentiles*; because although the Gospel doe shine, by preaching, never so brightly unto men; yet if this door of Faith bee not opened, but remaines fast shut up, they still abide in the grosse darknesse of their sins: but if the door and windowes of faith, be opened, then the beames of Christs righteousnesse beating in doe abolish all the darknesse of their sinnes from before God, and make them all light: which sheweth also, that it is not faith that justifieth

us actively of it selfe, as it is a virtue (as the Papists hold;) but passively, as it lets in the imputation of Christs righteousnesse into the soule; for if the doore of the house be wide open, and yet there be no Sun (as being not yet risen) to shine in the Firmament, that may cast in her beames into the same, the house abideth still dark, though the doores and windowes be open never so wide; but if the Sun shine, and cast her beames upon the house, and then the doore and windowes thereof be open, then doe those doores and windowes by passive receiving in the light, make the house all light; even so doth faith, by receiving the imputation of Christs righteousnesse, make a man *all light in the Lord*; and yet not inherently to his sense and feeling, and actively (for then his sanctification should be perfect, which is not so in this life;) but in that he is made all light, that is perfectly righteous by the imputation of Christs righteousnesse, *but is all light*, indeed both without and within; but yet mystically light, that is above sight, sense, and feeling, and altogether objectively and passively light *in the Lord*, and to the Lord: as the Apostle plainly testifies to the Justified *Ephesians*, saying, *Yee were once darknesse*, (there is the soule in the state of sin, and of nature like the house dark at midnight;) *But now are light in the Lord*; there is Justification by which Christ Jesus, the Sun of righteousnesse, being risen upon a man, and mystically clothing him both without and within, with his owne righteousnesse, all his sins are mystically above his sense and feeling, utterly abolished from before God, and hee is objectively and passively made all light: but marke how; hee saith not simply light, nor yet light in your selves, but *light in the Lord*; as the house

houſe is not inherently light in its ſelfe (as I ſaid before) but made all light in the Sun-beames; therefore (ſaith hee) *walk as the children of light*: there is Sanctification that is alwayes unſeperable from Juſtification. And thus having illuſtrated by theſe two ſimilitudes, the manner how the true Beleever is not barely counted, but truly and *reipſa* made perfectly holy and righteous in the ſight of God freely, Let us come to ſome evident proofs of the matter, and proove by undeniable Scriptures and teſtimonies of the learned and faithfull Diſpenſers of Gods myſteries, that wee are by the power of Gods imputation, though myſtically, yet truly, ſo cloathed both without and within, with Chriſts perfect righteouſneſſe, that it is even in us, thereby not only ſo truly and utterly aboliſhing from before God all our ſins, as is before ſhewed in the firſt part of Juſtification; but alſo that it doth make us truly and *reipſa* juſt, that is perfectly holy and righteous in the ſight of God, thus *dans nomen & eſſe*, that is, after the right nature of the forme giving us not onely the name, but alſo the true being of juſt and righteous men in the ſight of God freely: And

1 First, that wee are by the power of Gods imputation ſo ſpiritually cloathed in the ſight of God both within and without, with the wedding-garment of Chriſts righteouſneſſe, that the righteouſneſſe of Chriſt, is, though myſtically above our ſenſe & feeling, yet objectively and paſſively truly even *in us*, is evident and plaine, both expreſly and equipollently by many places of Scripture; but I will inſtance only in ſuch as are ſo expreſſe and plain, that if unbeliefe doe not offer them open violence, to wreſt them from the plaine

How the righteouſneſſe of Chriſt is in us.

plaine ſimplicity of the Scriptures miraculous ſpeaking to the weakeſt capacitie, and ſo too groſly make the Scripture like a noſe of wax, are moſt evident and plaine and utterly undeniable, as namely, *Cant.* 1. 15. and 4. 1, 7. Where it is to bee ſeene that when the Church here militant upon earth, had before complained that ſhe was black in the ſight of God, both with the feeling of ſinne in her ſelfe, and alſo beſmootted with the croſſes and miſeries of this life, as true effects of the ſame blackneſſe in ſin, Chriſt tells her flatly in effect, that ſhe miſtakes the matter, and is deceived by her ſenſe and feeling; and to draw her from ſenſe and feeling to live by faith in his word, to note that in this reſpect, being cloathed in his ſight with his own righteouſneſſe, ſhe was above her own capacitie in a double or treble wonderfull eſtate, hee often doubles and trebles the ſigne of wonder and admiration uſed in the Scriptures, that as the Spirit ſpake in great wonder and admiration, *Behold a virgin ſhall conceive, and beare a ſonne*, *Eſay* 7. 14. ſo ſaith Chriſt, *Behold thou art faire, my love*; *Behold thou art faire, thou haſt doves eyes*; firſt commending her cleere eyes of faith for ſeeing inviſible things, 2 *Cor.* 4. 18. which neither eye hath ſeen, nor eare of naturall man can heare, nor heart of naturall man can conceive, 1 *Cor.* 2. 9, 10. and then repeats with deeper emphaſis againe for fuller certainty, ſaying, yea, *thou art all fair, and there is no ſpot in thee*: where we are to mark, that he ſaith not (as unbeliefe blends this looking-glaſſe of Gods word, wherein the ſoule ſhould ſee her beauty by her cleere eyes of faith) although thou are black, yet I am all faire for thee; *But thou art all faire my love*: neither doth he ſay, although thou

Cant. 1. 15. & 4. 1. 7.

Eſay. 7. 14.

2 Cor. 4. 18.

1 Cor. 2. 9. 10.

thou haſt many ſpots in thee, yet there is no ſpot in me for thee: But *there is no ſpot in thee*; ſo that wee muſt not ſo groſſely pervert the words of Chriſt, and ſo palpably turne, by unbeliefe, away the bleſſing pronounced upon our ſelves, as to turne, *thou*, and *thee*, into *I*, and *me*; but ſo by faith to ſhut our eyes, and open our eares, as to know that the Church, and every true beleever is ſo perfectly faire in the ſight of God, that ſhe hath not one ſpot in her; not inherently and actively by the perfection of her holy walking, which then ſhe might feele in her ſelfe; but myſtically above her ſenſe and feeling, and objectively and paſſively, to God-ward, by being ſo clothed both within and without with Chriſts righteouſneſſe, that above our ſenſe and feeling it not only truly and utterly aboliſheth all our ſinnes from before God (as is before ſhewed in the firſt part of Juſtification;) but alſo (wherein conſiſteth the true wonder, and the work of the dove-like eye of faith, to ſee the ſame) it makes us, though myſtically, yet truly, *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*. And this place, not only all Interpreters both ancient and moderne, that I have read, do expound to be verified upon the children of God by Juſtification; but alſo *Paul* himſelfe (as ſome learned Expoſitors teach) ſpeaking of the love of Chriſt in juſtifying his Church, doth allude unto this place, ſaying, *Chriſt gave himſelfe for hrs Church to ſanctifie it, and hath* (as the originall word imports) *made it cleane by the waſhing of water through the word*, namely, of the free promiſe of Juſtification; in which ſenſe S. *Iohn* alſo ſaith, *He hath waſhed us from our ſinnes in his own blood*: to what end or intent hath hee done this? *viz.* not imaginarily to count us,

but

but *to make us*, not to our ſelves, that is to our ſenſe and feeling, but *to himſelfe a glorious Church*, correſpondent to her husband Chriſt: how? or wherein glorious? that is, *not having now at this preſent time* (as the learned know that the Greek and Latine Participles of the preſent time doe evidently import, the Apoſtle not ſaying, *non habituram*, that is, the Church is in ſuch caſe now as not to have hereafter one ſpot or wrinkle; but *non habentem* not having now at this preſent time) *one ſpot or wrinkle of ſinne or any ſuch thing*; which cannot be ſpoken of our ſanctification now in this life, but yet is true and truly verified upon us myſtically in the ſight of God, by *Free Iuſtification*, as Chriſt ſaith, *Now are yee clean through the word that I have ſpoken unto you*, Ioh. 15. 3. And again, *Hee that is waſhed*, (ſaith Chriſt to *Peter*) *needeth not, ſave to waſh his feet*; that is, but to declare by the holy walking of ſanctification, that hee is waſhed: why? Becauſe, *He is clean every whit*, that is, not imaginarily, but truly *perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*: and becauſe ſome unbeleever, or ſome weak Chriſtian may ſay, yea I ſhall be ſo clean and truly righteous in the next life: nay ſayth Chriſt, I doe not ſay you ſhall be ſo cleane, but *you are cleane, but not all*, ſpeaking of *Iudas*, that ſhould betray him; plainly teaching that all they that are not in *Iudas* his caſe, that is, which although they deny for a while in weakneſſe as *Peter* did; yet doe not obſtinately and finally deny that Chriſt doth truly waſh them now in this life from all their ſinnes; are now in this life, *clean every whit*, that is, not imaginarily, but truly perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely; and they ſhall Ioh. 15. 3.

ſhall at length come to confeſſe the ſame, and glorifie Chriſt for it, as *Peter* did, although it ſeemed ſo ſtrange unto him at the firſt, that Chriſt was faine to tell him, that if hee did not ſo truly and throughly waſh him, that hee were thereby *clean every whit*, hee had *no part in him*, but was in *Iudas* his condition.

Wherein we ſee how neceſſary it is above all things, and that this indeed, is that one thing that is only neceſſary, that we labour to come to aſſurance of faith, that wee are by the power of Gods imputation ſo cloathed both within and without with Chriſts perfect righteouſneſſe, that it being thus even myſtically in us, it ſo makes us not imaginarily, and ſlightly, but truly and perfectly clean *every whit* in the ſight of God: and to conclude and ſhut up this point, that this word of righteouſneſſe is ſo neere us, that it is not only in our mouth, but alſo, though myſtically, yet truly, in our hearts, making us truly and perfectly righteous in the ſight of God; whereby *there is no* judgement or *condemnation* belonging unto us, is utterly undeniable by one place of Scripture, that I will alledge more, and that is, *Rom.* 8.4.

A ſecond Scripture proving Chriſts righteouſneſſe to be in us is Rom. 8.4.

For many granting that there is no condemnation to them that are in Chriſt Jeſus, yet they doe not ſufficiently marke the cauſe why, expreſſed in the fourth verſe, that is, the ground, and full aſſurance ſtabliſhing the conſcience, why *there is no condemnation* or judgement *to them that are in Chriſt Ieſus*; namely, *becauſe the righteouſneſſe of the Law is fulfilled in us*, *Rom.* 8.4. For (ſaith S. *Paul*) that which was impoſſible to the Law, namely, to make us inherently perfectly, holy and righteous in the ſight of God, by our

Rom. 8.4.

doing

doing and fulfilling it, by reaſon it was weak through the infirmity of our fleſh, *God ſending his own Son, in the likeneſſe of ſinfull fleſh*, (*viz.* that he might ſhew what the power and Almightineſſe of his God-head was able to doe above the Law) *for ſin* ſo arraigned, *condemned*, and executed *ſinne in his own fleſh*, that hee might myſtically and utterly aboliſh the ſame from before his Father: but why? or to what end or intent did he ſo? namely, *that* by the power of his imputation of the ſame unto us, *the righteouſneſſe of the Law might be fulfilled in us*: what inherently and actively for us to fulfill it? (as the Papiſts pervert this place?) no, but that *impleretur*, *it might bee*, marke *Be*, paſſively and objectively *fulfilled in us*; bringing forth this effect in us, *not to walk after the fleſh, but after the Spirit*. And therefore, whereas *Durandus* the Papiſt would prove by that place, That Chriſt had by his death brought this to paſſe, that wee may inherently and actively fulfill the Law, becauſe *Paul* ſaith, *The law muſt bee fulfilled in us*: true (ſaith hee very acutely) it is fulfilled *in nobis*, but not *à nobis*; that is, whereas God is true and unchangeable in that definitive ſentence, *Curſed is every one that continueth not in all things to doe them*; and *Heaven and Earth may paſſe away, but one jot or tittle of this ſentence, cannot paſſe away untill it is fulfilled*: Therefore God paſſing in truth, juſtice and conſtancie, a thouſand thouſand times that heathen King that having made a juſt Law, that whoſoever committed adulterie with another mans wife, ſhould looſe both his eyes, that had carried him into that peſtiferous inconvenience to the Common-Wealth; and therefore his own and only Sonne, being taken committing

mitting

mitting that fact; that he might be found true, juſt, and unchangable in his Law, did (that his Son might not be made utterly unſerviceably for the Common-Wealth) firſt, put out one of his own eyes, that had brought forth ſo incontinent a Son, and ſecondly, put out one of the eyes of his Son, that ſo the rigor of his Law might be ſatisfied, and he be found true, juſt, conſtant and unchangeable in his Law; God, I ſay paſſing this King in theſe virtues (if I may ſo ſpeak) as far as the ſubſtance paſſeth the ſhadow, that he might bee found (correſpondent to his excellent nature,) true, juſt, and unchangable in his Law, and definitive ſentence, belonging to the ſame, ſaying, *Curſed is every one that continueth not in all things to doe them.*

1 Firſt, that we may not be quite marred and utterly loſt by the rigor of his Law, God ſends his own Son in the likeneſſe of ſinfull fleſh inherently and actively, to doe and fulfill all things that were written in the book of the Law, in our fleſh; and for ſinne ſo arraigned condemned, and executed ſin in our fleſh, that he uttetly aboliſhed the ſame from before God by his death: And

2 Secondly, by the power of his imputation, doth ſo truly cloath us both within and without with this his Sons doing and fulfilling of the Law perfectly, that we alſo continue in all things to doe them in the ſight of God, not inherently and actively, by our own doing, but becauſe his Sonnes perfect doing all things is objectively and paſſively ſo truly *in us*, that we are made perfectly holy and righteous in the ſight of God with that doing freely, and ſo the rigor of his Law is ſatisfied and fulfilled truly *in us*, and God continueth correſpondent to his moſt excellent nature, true, juſt, conſtant,

How we continue in all things perfect in Gods ſight.

conſtant and unchangable in his Law; becauſe wee continue in all things, to doe them in his ſight, *in nobis*, in our ſelves, and yet doing nothing herein (as the learned *Whittaker* ſaid) *à nobis*, actively of our ſelves: where in we may ſee, how truly and Evangelically *Luther*, in ſhewing the argument of the Epiſtle to the *Galathians*, teſtifieth this truth, ſaying, *This is a paſsive and heavenly righteouſneſſe, which we have not of our ſelves, that is our active doings, but receive it from heaven; which wee work not, but which by grace is wrought in us*, (mark meerly paſſively wrought in us) *and apprehended by faith, whereby we mount above all Lawes and works.* Then he proceeds and ſaith, *What*, (*will ſome man ſay*) *do we then nothing? doe wee work nothing for the obtaining of this righteouſneſſe? I anſwer* (ſaith he) *nothing at all: For like as the earth ingendereth not raine, nor is able by her own ſtrength, labour and travell, to procure the ſame, but receiveth it of the meere gift of God from above: ſo is this heavenly righteouſneſſe a meere paſsive righteouſneſs, given us of God without our works or deſervings; for in this we work nothing, we render nothing unto God: but only we receive, and ſuffer another to work in us* (mark to work in us) *that is to ſay, God: therefore it ſeemeth good unto me to call this righteouſneſſe of faith, or Chriſtian righteouſneſſe, the paſsive righteouſneſſe*: but that it is wrought *in us*, not inherently and actively, but is thus in us meerely myſtically, that is, after a ſecret and unutterable manner, utterly hid to reaſon, ſenſe, and feeling, and ſo to be comprehended and apprehended by faith only; he expreſſeth plainly in the next words, ſaying, *This is a righteouſneſs hidden in a myſtery, which the world doth not know, yea Chriſtians themſelves doe not throughly underſtand it, and can hardly take hold of it,*

Luther, of the argument of the Epiſtle to the Galath.

Luther, Ibid.

especially, in the time of tentations; therefore it must bee diligently taught, and continually practised; for who so doth not understand, and apprehend this righteousnesse (if hee doe but know the horribleneſſe of the leaſt ſinne, in the ſight of God) *muſt needs in afflictions and terrors of conſcience be overthrown: for there is no comfort of conſcience ſo firme and ſo ſure as this paſsive righteouſneſſe.*

Neither doe theſe foreſaid Diſpenſers of Gods myſteries only (as Doctor *Whittaker*, and eſpecially *Luther* abundantly) teſtifie, That this righteouſneſſe of Chriſt is myſtically even in us, and paſſively wrought even in us, but alſo other learned and faithfull Reſtorers of the Goſpel in the Church doe teſtifie, as *Calvin* likewiſe, ſhewing that thoſe words of the Apoſtle, *Rom.* 8.4. Namely, that the righteouſneſſe of the Law is fulfilled in us, is not wrought, (as the Papiſts doe expound it) by inherent and active fulfilling of the Law by us, but paſſively by imputation, preſently addeth the manner how, ſaying, *For the Lord Chriſt, &c.* And again, intreating upon thoſe words in *Iob*, 15.15. *Behold the heavens are not clean in Gods ſight: How much more is man abhominable and filthy, which drinketh iniquitie like water?* he ſaith more plainly after this manner, That although mans nature bee thus defiled, and made abominable by ſinne, yet there remaines this remedy againſt the ſame, *That all our filthineſſe is waſhed away with the blood of Gods Sonne; and his righteouſneſſe being imputed unto us, and wee thus cloathed in his garments are acceptable to our good God*: why? *becauſe* (ſaith he) *we have a perfect and more than Angelicall righteouſneſſe in us*; he meanes not inherently and actively in us, (for of this he is both againſt the Papiſts and

and againſt the Anabaptiſts in all his writings a continual and earneſt Impugner;) but myſtically, objectively and paſſively in us, as by the power of Gods imputation, we are though ſpiritually, yet truly cloathed with the garment of Chriſts perfect righteouſneſſe, abolifhing myſtically all our filthineſſe from before God, and making us perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely: the full paſſive manner whereof he enlargeth out of *Ambroſe*, by a ſimilitude in another place, plainly thus; That as *Iacob* having not of himſelfe deſerved the preheminence of the firſt begotten Son, did cloath himſelfe in the faire cloathes of his elder brother, whereby *Iſaac* ſmelling the ſweet and well pleaſing ſavour of his eldeſt Son, *Iacob* got thereby into the favour of his father, and received the bleſſing of the elder brother to his own benefit and commodity: ſo we being, by the power of Gods imputation, cloathed with the precious pureneſſe of Chriſt, *The Lord Chriſt doth in ſuch ſort communicate his righteouſneſſe with us, that after a certaine marvellous manner hee poureth the force thereof into us, ſo much as belongeth to ſatisfie the Iuſtice of God, whereby we get a teſtimony of righteouſneſs in the ſight of God.* Yea, ſo great a teſtimony of righteouſneſſe in the ſight of God; that *Luther* teſtifieth that God doth ſee nothing elſe in true beleevers, but a meere cleanſing and righteouſneſſe; ſaying thus, *Chriſt by dying upon the Croſs hath ſo purged and perfectly cleanſed us from all ſinnes, that God would ſee nothing elſe in the whole world, if it did beleeve, but a meere cleanſing and righteouſneſs.*

How Iacob got the bleſſing.

How this righteouſneſſe is in us & makes us perfectly righteous in Gods ſight.

Now that this righteouſneſſe, though myſtically, yet is ſo truely in us, that it makes us above our ſenſe and

feeling, perfectly righteous in the ſight of God, whereby we are not imaginarily counted righteous as the Papiſts doe cavill, but, *Verè & reipſa facti ſumus juſti*; that is, truly and in very deed, *made perfectly holy and righteous in the ſight of God freely*: although I wonder that any Proteſtants of any reading ſhould doubt thereof, much leſſe by mouth and pen deny it; ſeeing it is not only evidently taught in the Scriptures, but alſo teſtified abundantly of all (except two or three at the moſt) the beſt Diſpenſers of Gods myſteries, eſpecially ſuch, as by this Doctrine reformed the Church, and were the firſt Reſtorers of the Goſpel amongſt us: ſo that I dare undertake to collect out of *Luthers* workes a thouſand teſtimonies of this Doctrine, That by the power of Gods imputation, *facti ſumus juſti*, we are truly made righteous in the ſight of God. And although I have briefly touched this before in my firſt defining of *Free Iuſtification*; yet becauſe, by reaſon of the old ſore of outward ſeeing and feeling the contrarie, it is ſo hardly beleeved, it is neceſſarie, that I further proſecute this point; and prove both by plaine Scriptures and common conſent of the learned, that by this forme of Chriſts perfect righteouſneſs we are not barely counted righteous, but are (after the nature of the form) truly and in very deed made perfectly righteous in the ſight of God freely; and that as all other formes doe, ſo this alſo gives us not only the name, but alſo the being, of perſons made *perfectly holy and righteous, from all ſpot of ſinne, in the ſight of God freely*.

The

THe first plaine expresse Scripture is, *Rom. 5. 19.* where the Apostle not speaking of sanctification, untill hee comes to the sixth chapter, but only of free Justification, saith thus, *For as by the disobedience of one man, many were made sinners: so by the obedience of one shall many*, what? *be* counted righteous? no, but *made righteous*. The Antithesis, or rather likenesse in contraries is very plain, that as the first *Adam* infecteth all that come of him with such originall corruption, that every little Infant, before it hath done, or thought any evill, is not barely counted a sinner, but by his first birth is truly made a true and reall sinner; so the second *Adam* so truly endues, with his own righteousnesse, all that come of him, that every little Infant before it hath done or thought any evill, being justified, is not barely counted, but truly made righteous; herein only lying the difference, That the little Infant is by the first *Adam* made, so inherently sinfull with originall sin, that it cannot but actually practise the same afterwards in life and conversation; but by the second *Adam* it is mystically above sense, and feeling, that it may bee by the faith of Gods power, made so truly and really righteous to God-ward, that it cannot but in time, by discerning Christs love inherently and actively, declare the same afterwards to men-ward by sanctification. Hence, is that saying of *Chrisostome* before cited, That *as* Adam *unto all that came of him (although they had not eaten of the Tree) became the Author of sinne and death: So Christ unto all that are of him, although they have not yet lived righteously, became a maker of them righteous, even with that righteousnesse which by his crosse he freely gives unto us all.*

Scrip. 1. Rom. 5 19. Proving we are not only counted, but are indeed perfectly righteous in Gods sight.

Herewith accordeth the Doctrine of our Church

taught by the first Restorers of the Gospel amongst us, saying more plainly thus: That *wee by the virtue of Christs blood shed upon the Crosse, are cleane purged from our sinnes, and made righteous againe in the sight of God*; What? doe the Doctrine of our Church, and first Restorers of the Gospel, say, that we are barely counted righteous? no, *but* that we are *made righteous againe*; alluding without doubt by the word (*againe*) unto the state of *Adam* in Paradise, that as truly as the first *Adam* made us sinners, when before his fall we had no sinne in sight of God; So the second *Adam* Christ hath not come any whit short of his work also, and done lesse upon us; but hath made us though mystically, yet truly perfectly holy and righteous again from all spot of sinne in the sight God freely; this also do other faithfull Expositors, that were the first Restorers of the Gospel, testifie plainly unto us, adding also reasons why it must needs bee so, that Christ by conveying his righteousnesse into us, doth indeed and truth make us righteous in the sight of God, saying thus, *For seeing before the Tribunall Seat of God it is esteemed no righteousnesse, except it bee the perfect and absolute obedience of the Law, as Christ alone is thus righteous, so by conveying his righteousnesse into us and upon us, nos justos reddit*, that is, he makes us righteous. Let us here marke three reasons plainly expressed why wee must of necessity, bee not barely counted, but indeed and truth made righteous in the sight of God.

Three Reasons why wee are made righteous.

1. First, beeause before the Tribunall Seat of God, that is, in the truth of his Justice, which alwayes reigns, as it were in his breast, it is esteemed of him no righteousnesse, except it bee the perfect and absolute righteousnesse

righteousnesse of the Law; therefore no bare counting righteous will serve the turne.

Secondly, because God doth by the power of his imputation convey this perfect and absolute righteousnesse of Christ into us; for so these learned Expositors testifie, that the manner of this work is *suam justitiam in nos transferendo*, that is, by conveying his righteousnesse into us, and upon us; this is that mysticall cloathing before spoken of. 2

Thirdly, because *nos justos reddit*, that is, as they may be truly understood; either God by his powerfull imputation, conveying his righteousnesse into us, doth make us righteous; or else more immediately, that the righteousnesse of Christ so mystically conveyed into us, doth make us righteous: whereupon these said learned faithfull Expositors, doe plainly conclude upon the foresaid first alledged proofe of Scripture, thus: *Quotquot ergò ex Deo nati, &c.* As many therefore as are born of God, and therefore ordained to eternall life, *justi constituuntur*, are made righteous, *non modò propter, sed & per unius obedientiam*, that is, not only for, but also, *By the righteousnesse of one man Christ*: That is, not only for the righteousnesse inherently and actively in Christ, but also by that righteousnesse objectively and passively conveyed into us; and so though mystically, yet truly making us perfectly righteous in the sight of God. 3

Scrip. 2. Ephes. 5. 25, 26, 27. Proving we are not only counted, but are indeed righteous in Gods sight.

THe second proofe of Scripture, proving that wee are not barely counted, but truly made righteous in the sight of God, is *Ephes.* 5. 25, 26, 27. where the Apostle saith, that *Christ gave himselfe for his Church*, what to doe? *to sanctifie it, and hath made it cleane by the*

the washing of water through the word; but for what purpose and intent hath he made it clean, by shedding his blood for it? Namely *that he might make it to himself a glorious Church, not having spot or wrinkle, or any such thing*: Marke how he saith not, That he might count it a glorious Church, but *make it to himselfe a glorious Church*. And whereas some have objected that the word (*might*) importeth that this place is to be understood of our making righteous by our sanctification, by which we shall be made so righteous, that we shall have no spot or wrinkle in the life to come. I answer, that although our sanctification bee now unseperable from our Justification, and yet will not be perfect untill the life to come, and then it shall be so perfect, that wee shall not have one spot or wrinkle of sin to our selves, and own sight, sense and feeling; yet notwithstanding, all Interpreters that I have read, doe understand the place to be meant of Justification also, by which it is verified upon us, that we have, not even in this life, one spot or wrinkle of sinne in the sight of God freely: and I think that this place is properly and chiefly to be understood of *Free Iustification*, for six reasons apparent in the Text.

Obiect.

Answ.

Six reasons proving the true meaning of this place of Scripture.

First, for the scope of the place, which is to exhort Christian Husbands to deale with their Wives as Christ hath already dealt with them, as by a pattern perfectly done upon them.

1.

Secondly, our sanctification is wrought by us and by the spirit of God enabling us thereunto: but this example is appropriated to Christ alone, in giving himselfe to shed his blood to effect it, which properly belongs to the work of our *Free Iustification*.

2.

Thirdly,

Thirdly, the Apostle speakes in the aoriſt betokening, in the participle of the pretertenſe, that he *hath* made us cleane; importing a thing already perfectly done; which is proper only in this life to the work of *Free Iuſtification*.

Fourthly, for the meanes whereby this work is wrought upon the Elect, that is, by Baptiſme through the Word of promiſe, that *the blood of Ieſus Chriſt the Sonne of God doth make us cleane from all ſinne*; it being proper to Juſtification to bee wrought only by the word of promiſe, and by faith reſting upon the ſame word of free grace: as Chriſt ſaith, *Now are yee cleane through the word that I have ſpoken unto you*, *Ioh.* 15.3. 4 Ioh. 15.3.

Fifthly, becauſe the Apoſtle ſaith, That he might make us to himſelfe a glorious Church, not having ſpot or wrinkle, he ſaith not to our ſelves, which will be verified indeed by ſanctification in the life to come; for then even to our ſelves, and to our ſenſe and feeling, wee ſhall not have one ſpot or wrinkle of ſinne or any ſuch thing; but hee ſaith to *make us to himſelfe*, that is, above our ſelves, and above our own reaſon, yea, altogether myſtically, and contrary to our ſelves, and to our own ſenſe and feeling, hath Chriſt already made us fit brides for ſo glorious a bridegroome, which is only in this life by *Free Iuſtification*; neither doth the word (*might make us*;) any whit hinder this ſenſe, becauſe when this ſign of the potentiall mood, doth follow another action, importing the purpoſe or intent of that precedent action, the ſign (*might*) may ſignifie a thing that is already wrought and perfectly done; as any man may ſay of his brother now living and counted a good Chriſtian, That he was baptized, that he might 5

How the ſigne (*might*) may be attributed to a thing already paſt and done.

be

be a Christian; where the sign (*might*) doth not import, that he is yet no Christian, but shall be so hereafter, but meerly the purpose and intent of the precedent action, why he was baptized, although that purpose and intent be now already fulfilled.

6 Sixthly and lastly, for the Participle of the present time immediately following, because the Apostle saith not *non habituram*, that is, the Church is now in such case, as that it shall not have one spot or wrinkle of sin hereafter; but *non habentem*, not having now at this present time, *one spot or wrinkle of sinne or any such thing*, which is only true in this life; not to man-ward by sanctification, but to God-ward by *Free Iustification*; the Greeks and Latines having their proper Tenses and times, fitly to expresse the same.

Object. But if any object, or rather cavill yet further, saying, that in some translations, the originall word, is not translated, *That he might make us to himselfe*; but that hee might present us to himselfe.

Answ. To which I answer, that is all one, or rather confirmes more fully that which I say; because God doth not present to himselfe a false shew like a thing represented on a Stage; but indeed and truth doth the thing, and then presents it to himselfe, such indeed as he hath undertaken to make it to himselfe: so that as his counting of a thing makes it by his Almighty power to bee indeed and truth as he counts it; so his presenting us to himselfe, *doth make us to himselfe a glorious Church, not having one spot or wrinkle of sinne or any such thing in the sight of God freely.* Therefore it is well noted in the Margine of our English Bibles upon this place (and indeed should bee better noted than ordinarily it is) that *Baptisme is a token that God hath conse-*

Marginall note upon the same.

crated

erated the Church to himselfe, and made it (mark) *made it holy by his word*, that is his promise of Free Justification and Sanctification in Christ, *not having one spot or wrinkle of sinne, or any such thing:* why? *Because* (saith the note) *it is covered, and clad with Christs justice and holinesse*; thereby shewing that the Church is without spot or wrinkle, but inchoatively to men-ward by Sanctification, but made so perfectly to God-ward by Justification: and this *Erasmus* in his Paraphrase upon the same place, collected out of the same ancient Expositors of Gods Word, doth more fully expresse, saying after this manner; *Christ gave himselfe unto death to make clean his Church, and so of a defiled one, hee hath made her pure and holy; and whereas, she was unclean and foule, he hath made her fair and beautifull, having washed her clean in the streame of his own blood, and hath made her to himself a glorious wife, even the congregation, having now* (saith he) *neither spot, nor wrinkle, nor any such thing, but is in every point both fair and faultlesse, because he hath cleansed her, adorned her, and made her perfectly trimme in every point.* Where we see that beside other equivalent phrases of like force, he doth foure or five sundry times together avouch that Christ doth not barely count her, but hath made her clean and righteous.

Erasmus in his Paraphrase upon Ephes. 5. 26. &c.

The like Scripture agreeing with this, is, *Coloss.* 1. 22. where the Apostle saith to those converted Christians; *And you which were in times past strangers, yea and enimies,* (why?) *because your minds were set on evill works, hath hee now reconciled*; how? or, by what meanes? *In the body of his flesh through death*; but wherefore, or to what end, did hee die in the body of his flesh? *viz. to make you*, or (as other Translations say),

Coloss. 1. 22. Proving we are not only counted righteous, but made righteous in Gods sight.

ſay) *To preſent you holy and unblameable and without fault in Gods ſight*, and ſo you are perfectly reconciled unto him. And this alſo doth *Eraſmus* in his Paraphraſe upon this place notably teſtifie, ſaying, *Becauſe there can bee betwixt God and ſinners no peace, it hath pleaſed him, not by the miniſtry of Angels, but by the bodily death of his own Sonne, to forgive you all the offenſes of your former life, and make you* (note how hee ſaith not, count you, but *make you*) *holy, unblameable and faultleſſe in his ſight.*

Eraſmus in his Paraphrase upon this place.

Scrip. 2. Proving that we are not only counted but made righteous in Gods.

2 Cor. 5. 21.

THe third place of Scripture, beſides many others, moſt evidently proving that the power of Gods imputation is not a bare counting, but a true and reall making righteous is, 2. *Cor.* 5. 21. where the Apoſtle ſaith that, *God hath made him to be ſinne for us, which knew no ſin, that we ſhould be made the righteouſneſſe of God in him.* In which place of Scripture, although the Papiſts deny (by the conſent (as they ſay) of the ancient Fathers) that Chriſt by the power of Gods imputation was really made a true ſinner; but only figuratively, being truly but an Hoſt or Sacrifice for ſinne; our Engliſh Antagoniſts doe evidently prove both by Scripture, and by the common conſent of the ancient Fathers, as *Chryſoſtome*, *Auguſtin*, and others, That as *Chriſt* was truly made an Hoſt or Sacrifice for ſin, which is the effect of ſinne; ſo the cauſe thereof went before, which was becauſe by the power of Gods imputation, Chriſt ſo truly took our ſinnes upon him, and was ſo really in the ſight of God cloathed in the ſame, that although not inherently and actively, (for ſo he was alwayes and ever *the Lamb of God without ſpot* or wrinkle;) but yet really he was made a

How Chriſt was made a ſinner.

true

true ſinner; and ſo God having made him by his imputation really a ſinner in his ſight, did count him a ſinner, and did rend and teare him upon the Croſſe, and dealt with him in wrath, as if he had committed our ſinne himſelfe, and dyed with bearing our ſinne in his own body upon the Croſſe, as *Peter* ſaith, 1 *Pet.* 2. 24. And yet notwithſtanding, to avouch our Saviour Chriſt to bee ſo a ſinner, is not (as the Papiſts collect and cavill) to ſay, *that hee was averted from God, the ſlave of the Devill, and Sonne of Perdition*; becauſe theſe are conſequents only of inherent corruption and ſin, whereof Chriſt was inherently utterly free; but as hee paſſively was made a ſinner, and paſſively taſted of theſe things, (as the Author to the Hebrews ſpeaketh) and as he truly cryed out, *My God, my God, why haſt thou forſaken mee?* Whereupon, that ſaying of the ancient Diſpenſor of Gods myſteries *Oecumenius* is true, ſaying thus: *Chriſtus vehementer peccator erat &c.* that is, Chriſt was greatly a ſinner; as who did take upon him the ſinnes of the whole world, and make them proper to himſelfe, and ſo was truly made a ſinner; for that Chriſt was a ſinner (ſaith he) heare the Apoſtle, ſaying, *Hee made him ſinne for us.* Which words of the Apoſtle, *Luther* hearing with the right eare (overthrowing the whole world of ſophiſticall Papiſts, by proving, that in plaine places of the Scripture, ſpeaking in the maine points of our ſalvation, the plaine, proper, and grammaticall words of the Scripture, are the true & proper ſenſe of the Scripture) ſaith, upon theſe words, thus: *Theſe words of Paul are not ſpoken in vaine, That God made him ſinne for us, which knew no ſinne, that wee in him might be made the righteouſneſſe of God*, 2 *Cor.* 5. 21. And again that place

1 Pet. 2. 24.

of

Esay 53. of *Esay*, 53. saying, *God layed upon him the iniquity of us all, we must not make these words lesse than they are, but leave them in their own proper signification; For God dallieth not in these words, but speaketh earnestly, and of great love, to wit, that Christ, this Lamb of God should beare the sinne of us all. But what is it* (saith he) *to beare? the Sophisters answer, to be punished: very well. But wherefore is Christ punished? Is it not because hee hath sinne, and beareth sinne? Yes, hee hath, and beareth all the sinnes of all men in his body: not that hee himselfe committed them, but for that hee received them being committed or done of us, and layed them upon his own body; thus was he made a sinner for us, and hereupon became* (as the *Apostle* saith) *a curse for us.*

Object. *But some* (saith hee) *will say, It is very absurde and slanderous to call the Sonne of God a* cursed sinner.

Answ. *I answer, if thou wilt deny him to be a sinner, and to bee accursed, deny also that hee was crucified and dyed: for it is no lesse absurde to say, that the Sonne of God* (as our faith confesseth and believeth) *was crucified, and suffered the paines of sinne and death, than to say that he is a sinner and accursed: But if it be not absurde to confesse and beleeve, that Christ was crucified between two Theeves, then it is not absurd to say also, that hee was accursed, and of all sinners the greatest; and why? Because* (saith he) *we must as well wrap Christ, and know him to be wrapped in our sinne, in our malediction, in our death, and in all our evills, as hee is wrapped in our flesh, and in our blood: For unlesse* (saith he further) *hee had taken upon himselfe my sinnes and thine, and the sinnes of the whole world, the Law had no right over him, which condemneth none but sinners only, and holdeth them under the curse.*

Thus mighty is Gods imputation of our sin upon his

his Sonne Chriſt: and as Chriſt by the power of Gods imputation though not inherently and actively, yet objectively and paſſively, was made in the ſight of God really a ſinner and curſed; ſo on the other ſide, are we by the power of Gods imputation of his Sonnes righteouſneſſe, made though not inherently, and actively, yet objectively and paſſively really righteous and bleſſed, as *Chryſoſtome* teſtifieth, ſaying, *Hee made the juſt a ſinner, that he might make ſinners juſt*; that is perfectly righteous in the ſight of God freely.

THe fourth place of Scripture proving that wee are not barely counted, but truly made righteous in the ſight of God is, *Heb.* 10.14. Where the Apoſtle ſaith, that Chriſt *with one offering hath made perfect for ever, them that are ſanctified*, that is, ſuch as are put apart unto ſalvation, and declare the ſame by ſanctification: although their ſanctification bee very unperfect, yet by Juſtification God doth not imaginarily count them righteous; but *perfectos reddidit*, hath made them in the ſight of God perfectly righteous continually and for ever; where we ſee that we muſt not, with the Papiſts, draw Gods imputing of his Sonnes righteouſneſſe unto us, to an humane imaginarily counting righteous; but reduce our imaginary counting to be an Almighty, a reall making us righteous, yea, and perfectly righteous in the ſight of God. And therefore very aptly upon this place doth the doctrine of our Church, and the firſt Reſtorers of the Goſpel amongſt us, ſay, in the third part of the Sermon concerning prayer ſpeaking againſt praying for ſouls in Purgatory, after this manner: *The death and blood of Chriſt, if we apprehend it, with a true and ſtedfaſt faith, purgeth*

Scrip. 4. Heb. 10. 14. Proving that we are not only counted, but truly made righteous.

Doctine of our Church in the third part of the Sermon concerning prayer.

purgeth us, and cleanseth us, from all our sinnes in the sight of God. For (saith Saint *Iohn*,) *The blood of Iesus Christ hath clensed us, from all sinne*: Also *Paul* saith, *We be sanctified and made holy* (mark how he saith not, counted holy, but *made holy*) *by the offering up of the body of Iesus done once for all. Because* (as the said Doctrine of our Church saith in another place) *If we confesse our sinnes, God is faithfull and righteous to forgive us our sinnes, and to make us clean from all sinne*: and not only made holy; but also *Paul* addeth more, saying, *With the one oblation of his blessed body and precious blood, he hath made perfect for ever and ever, all them that are sanctified. This is the onely Purgatory,* (say these first Restorers of the Gospel amongst us) *where in all Christian men must put their whole trust and confidence.*

Our onely Purgatory is Christs blood.

Now that Gods imputation and spirituall cloathing with his Sonnes righteousnesse, doth so really make us righteous, that after the manner of the forme, *dat nomen, & esse*; that is, it gives us both the name and being righteous, although it be cleare and manifest by this former point, (because whatsoever is made so, or so, we see by dayly experience, that they bee, and are so called accordingly;) yet because it makes to the confirmation of the former point, as evident effects of the truth of the former; let me briefly touch this also. And first, that this spirituall cloathing with Christs righteousnesse doth so really make us righteous, that only that gives us the name of truly just, and righteous persons in the sight of God, is manifest by that often repeated axiome of the Apostle, *The Iust by faith shall live*: For although some doe darken the sense, both of the Prophet and of the Apostle, by saying, *The Iust*

shall

ſhall live by faith: by joyning the word (*Faith*) to the Verb, or Predicate, *ſhall live*: yet the true ſenſe and meaning of the Apoſtle, as it is in the Hebrew and Greek, is, that, *by faith*, ſhould bee joyned with the ſubject *Iuſt*; as if the Apoſtle had ſaid, *they that are by faith made juſt, ſhall live*: for the Apoſtle ſhewing, that the righteouſneſſe that ſaves us is offered onely in the Goſpel, and is revealed to every one, *from faith to faith*; that is, the more faith hee hath, and the more it doth encreaſe, the more hee ſees, and embraceth this righteouſneſſe, that truly makes him juſt and righteous in the ſight of God; he confirmes the ſame by the Prophet *Habakuk*, ſaying, *The juſt by faith ſhall live*; wherein he teacheth two things evidently.

First, that it is faith only embracing, and applying the righteouſneſſe revealed in the Goſpel, that makes a man *juſt*, and righteous in the ſight of God: And 1

Secondly, that this righteouſneſſe not only names him juſt and righteous, but makes him to live alſo, a Chriſtian godly life in this world; and then to eternall glory in the world to come: ſo that the Apoſtle likens this righteouſneſſe of the Goſpel to the ſoule; as if a Chriſtian had two ſoules in him, firſt as he is a man; and ſecondly, as he is a Chriſtian: his ſoule as he is a man, is his naturall ſoule, by which he lives truly only to this world: but his ſoule as he is a Chriſtian, is Chriſts righteouſneſſe, that alſo ſanctifies him; and ſo is like the life that the ſoule works in the body, and makes him live a godly Chriſtian life, in this world; and alſo makes him to live unto eternall glory in the life to come. And as the Phyſitians ſay, that 2

Chriſts righteouſneſſe is to a Chriſtian, as the ſoule is to the body.

the vital ſpirits are they that knit and combinde the ſoule and body together; ſo faith is like thoſe vitall ſpirits, that combinde the righteouſneſſe of Chriſt and the Chriſtian together. Whereby as the ſoule gives unto a man, both the name and eſſentiall being of a man, ſo doth the righteouſneſſe of Chriſt apprehended by faith, give unto a man both the name and eſſentiall being of a Chriſtian; and makes him to live the life of a Chriſtian in this world, and to live unto eternall glory in the life to come: and as by reaſon of the Divine underſtanding ſoule, made to the Image of God, God is ſaid to be neere, and to dwell in us, (whereby as S. *Paul* ſaith, *Acts*, 17.28. *In him we live and move, and have our being*, and are of his generation;) ſo by reaſon of Chriſts righteouſneſſe apprehended by faith, Chriſt himſelfe dwelleth in us (ſaith the Apoſtle) by this faith, *Eph.* 3.17. Whereby in Chriſt wee live, and move, and have our being, and are of his generation or off-ſpring; that is to ſay, Chriſtians. All which S. *Paul* doth teſtifie, *Gal.* 2.20. by his own example, in the plaineſt words that can be, ſaying, *I live not now but Chriſt lives in mee; and in that, I now live, I live by the faith of the Sonne of God, who loved me, and gave himſelfe for mee*; namely, to juſtifie me by his blood, and make mee perfectly holy and righteous in the ſight of God freely. The truth whereof, *Luther* cleerly ſeeing with the ſpirituall eye of faith, doth with as excellent a ſpirit teſtifie the ſame, againſt the whole world of Papiſts, ſaying, *This is the true meane to become a Chriſtian, even to bee juſtified by faith in Ieſus Chriſt*: and why? Becauſe it is moſt true, that Maſter *Downham* teſtifieth of Juſtification, ſaying, *The beleever is cloathed with the moſt glorious*

Acts 17. 28.

Eph. 3. 17.

Gal. 2. 20.

Downham of Juſtification.

glorious robe of Chriſt Ieſus his righteouſneſſe; and ſo appearing before God both clean from all ſinne, and endued with a perfect righteouſneſſe, he is juſtified, reconciled and eternally ſaved.

Now what can bee required more to make a true Chriſtian? I grant, that where this is, there will follow unfallibly, a renewed ſanctified life, with zeale of Gods glory; but this makes not a Chriſtian; but conſequently declares, and outwardly ſhewes that he is already, before, thus freely made a Chriſtian; becauſe he being thus clean from all ſinne in the ſight of God, as is here deſcribed, hath not only the name and imaginary counting, but alſo the eſſentiall being of a perſon perfectly juſt and righteous in the ſight of God freely: hence it is that the children of God are called by no other name in all the Pſalmes and whole word of God, more commonly than by the name of *the righteous, Iuſt, and Saints*; becauſe they are ſo, two manner of wayes.

Holy life maketh not but only declareth a Chriſtian.

Beleevers are Saints two wayes.

First, they are righteous, Juſt, and Saints to God-ward, by Juſtification: And 1

Secondly, They are righteous, Juſt, and Saints to man-ward, by Sanctification; the firſt way to God-ward is perfect; becauſe, otherwiſe it is no righteouſneſſe to God-ward, which cannot love any thing, but that which is perfect: but the ſecond way to man-ward is unperfect; which, yet being done in ſincerity, is ſufficient, for man that is unperfect: and therefore becauſe this later way is ſo exceeding imperfect, both in reſpect of the perfection of the juſtice and righteouſneſſe revealed in the Law; as alſo in reſpect of the perfection of Gods righteous nature deſcribed in the Law, that loves nothing, but that which is perfect in 2

his ſight, therefore all thoſe large promiſes made in the Pſalms and Old Teſtament, unto the righteous cannot be underſtood (as the Papiſts conceive) of the Saints inherent righteouſneſs: becauſe *David* that had ſo great a meaſure of inherent righteouſneſſe, cryed out that by this inherent righteouſneſs *ſhall none be found righteous in Gods ſight*; whereupon thoſe large promiſes made in the Pſalms unto the *Iuſt* and *righteous*, muſt needs be underſtood of the firſt way, by which they are objectively and paſſively with Chriſts righteouſneſſe imputed, though myſtically, yet truly made perfectly righteous, juſt, and Saints in the ſight of God freely: & therefore it is well and truly noted by *Calvin*, ſaying, to this effect: *I grant, that the Saints are called righteous, declaratively of their inherent holineſſe of life: yet for as much as by all their endevour, they doe not fulfill righteouſneſſe it ſelfe, it is meet that this inherent righteouſneſſe, ſuch as it is, doe give place to the Being made righteous by faith, from whence it hath that which it is.* But yet *Luthers* obſervation out of *Paul* ſtrikes this naile more fully to the head, ſaying, *That* Paul *calleth them only righteous, which are juſtified through the promiſe, or through faith in the promiſe without the Law.*

And no marvell that *Paul* calls them that are juſtified, only righteous, ſeeing God himſelfe having freely juſtified *Abraham*, made him thereby ſo truly righteous in his own ſight, that God was not content to call him by his juſtification righteous; but even juſtice and righteouſneſſe it ſelfe, ſaying, *Eſay* 41.2. *Who raiſed up Iuſtice*, or *Righteouſneſſe from the Eaſt, and called him to his foot?*

God calleth *Abraham*, Iuſtice and righteouſneſſe.

Eſay 41.2.

Now ſeeing it is moſt true, that *Luther* collecteth, That if the Father of the Jewiſh Nation, was made

ſo

so truly *righteous in the sight of God* without the Law, and before the Law, that God called him Justice and Righteousnesse it selfe in his sight; so that we his children may much more assure our selves, now under the time of the Gospel, that wee are made as righteous, as he was, by the same meanes: What greater joy & fuller assurance can we have, than that we are not imaginarily counted, and titularly called righteous; but are though mystically, yet in truth, and in very deed, formed and made perfectly righteous in the sight of God freely? seeing *with the first and with the last, I am the same, saith the Lord, Esay* 41.4. Whereby wee may see, how true that testimony of Master *Downham*, and of other our English Divines, is, effectually beating down that Popish slander, That Protestants hold in *Free Iustification*, only a false-reputing, and imaginary counting righteous in the sight of God, saying expressly of Free Justification, in divers places after this manner; *Neither are we imaginarily righteous, but God makes us perfectly righteous indeed, by washing away our sinnes with the precious blood of Christ, and by appropriating and applying unto us his sonnes righteousnesse, by virtue of his spirit principally, and a lively faith instrumentally; and so being made really and in truth partakers of Christs righteousness, God reputes us not imaginarily, but as we are* (mark *as we are*) *and that in truth perfectly just and righteous.* The selfe same thing doth *Zanchius* abundantly testifie in his Treatise of Justification upon, *Eph.* 2.5. saying likewise, expressly in divers places, That we are not only reputed and counted, but also *verè sumus* truly are, perfectly righteous before God; and that also, because God by clothing us with his Sonnes righteousnesse, doth *reipsa* in very deed

Esay. 41. 4.

Zanchius, in his Treatise of Iustification, upon Ephes. 2. 5.

make us ſo. For ſaith he, God forbid, that when the Apoſtle ſaith, God doth juſtifie the ungodly, we ſhould ſo underſtand it, as that he, which is ſimply wicked and ungodly, him God ſhould abſolve as godly, and ſhould pronounce him to bee righteous; which is in very deed unjuſt, ſeeing the Scripture ſaith that God doth hate the wicked and his wickedneſſe: And for as much as God is the higheſt wiſdome, truth, and juſtice; but all men by their own nature are unjuſt, and no man can make himſelfe juſt and righteous, but only God, Therefore it followes (ſaith he) that God doth abſolve no man, and pronounce him juſt and righteous, but him *quem prius fecerit juſtum*, that is, whom firſt hee hath made righteous by his grace: then hee ſhewes how God doth make a man righteous by his grace, ſaying thus: But as the righteouſneſſe is twofold (as we ſhewed before) by which wee are juſtified, that is (ſaith he) by which *ſimus juſti*, we are made righteous; ſo God *bifariam facit homines juſtos*, that is, doth two manner of wayes, make men righteous.

Two manner of wayes made righteous.

I First, when not imputing their ſinnes unto them he forgives all their iniquities, becauſe they are extinct and clean put out by the blood of Chriſt: and on the contrary, by clothing them with his Sons righteouſneſſe, doth make them righteous, as the Apoſtle teſtifies, ſaying, *By the obedience of one man*, (namely imputed) *are many made righteous*: Seeing then this is a true and perfect righteouſneſſe, who (ſaith he) may ſay, that they are not of unjuſt, *verè juſtos eſſe factos*, truly made juſt and righteous, which have in Chriſt gotten and attained this righteouſneſſe?

Secondly, God ſanctifieth them by inherent righteouſneſſe.

righteouſneſſe. Seeing then (ſaith he) God doth with both theſe righteouſneſſes, *nos juſtos reipſa efficere* that is, make us in very deed righteous, with the firſt, righteous before himſelfe, with the other, righteous before men, It can by no meanes be ſaid, when God doth juſtifie his Elect, that hee doth abſolve men, that are ſimply, wicked and unjuſt, and pronounce them juſt and righteous (becauſe this were directly repugnant, both to his high juſtice, and truth;) *ſed juſtos à ſe factos abſolvit*, that is, firſt he makes them juſt and righteous, and then abſolves them. Again he ſaith thus; Although God doth make them righteous with both theſe righteouſneſſes; yet he doth not abſolve, and pronounce them righteous, for their inherent righteouſneſſe, becauſe it is unperfect; but only, becauſe he hath made them perfectly righteous before himſelfe, with his Sons righteouſneſſe imputed, ſtanding complete before God, only by that.

God abſolveth only the juſt.

Laſt of all, concerning this point, he ſhewes how a man may know in his owne heart, and how hee himſelf and others may diſcern, that he is juſtified, abſolved before God from all fault and blame, and freed from all ſinne, guilt and puniſhment, and pronounced juſt before God, and an heire of his heavenly kingdome; and ſo (as I ſaid before) is made a true Chriſtian freely before God: namely, when he aſſenteth to this maine propoſition of the Goſpel, and aſſumes the aſſurance of it to himſelfe in his own heart, to wit, That whoſoever beleeves in the Son of God Chriſt Jeſus, that by his obedience, *tam juſtus factus ſit coram Deo*, he is made as righteous before God, *quam per inobedientiam Adæ injuſtus factus fuerat*, as he was by the diſobedience of *Adam*, made unrighteous, for as much

Zanch. in loco communi de Iuſtif. in Epbe. 1.5.

The maine propoſition of the Goſpel.

as the obedience of Christ, is not of lesse force and efficacie to make him righteous, than was the disobedience of *Adam*, to make him unrighteous: this man hath the true faith, and him doth God acknowledge, count, and pronounce righteous, and so doth quit him from all faults that can be objected against him; and thereby free him from all the guilt and punishment due to his sinnes.

By all which it is cleerer than the noone day, That before a man can be free from all guilt and punishment of sinne, and from the power of the same, he must not only bee barely counted, but must first be, though objectively and passively, yet truly and in very deed, *made perfectly holy and righteous, from all spot of sinne in the sight of God freely*. And therefore that the true Beleever is not only truly and indeed made righteous; but also *perfectly holy and righteous in the sight of God, freely*; remaines to bee proved by the expresse Word of God, and unanimous consent of all the best and faithfull Dispensors of Gods Gospel, in the next Chapter.

CHAP. XI.

That the true Beleever is not only made righteous, but also compleatly, fully, sufficiently, and perfectly righteous in the sight of God freely.

NOw that the excellency of Free Justification is such, and so great, that it doth not onely make the justified person meerely righteous, but also compleatly, fully, sufficiently, and perfectly righteous in the sight of God freely; although it might be proved by many prooses of Scriptures, yet I will insist, with the consent and reasons of the learned, but onely in foure; and that with as great brevity, as so weighty a matter can possibly require.

Foure places of Scripture proving that the justified are compleatly and fully righteous.

THe first is *Ephes.* 5. 25, 26, 27. where the Apostle, appropriating the worke there spoken of, only to Christ and his blood, and therefore belongs properly (as I shewed before) to Free Justification, saith thus: *Christ gave himselfe for his Church:* for what cause? *to sanctifie it: and hath made it clean by the washing of water, through the word.* But to what end or purpose hath he so done? *To make it to himselfe a glorious Church.* How glorious? Not only *not having*, now at this present time, *one spot or wrinkle of sinne, or any such thing*, as is before shewed in the first part of Free Justification, which

1 Ephes. 5 25, 26, 27.

which is wonderfull; but alſo *holy*, yea, *unblameably holy*. Can poſſibly the wit and underſtanding of man wiſh and deſire a more perfect holineſſe, than to be ſo unblameably holy in the ſight of God, who is of ſo pure and perfect eyes? Whereupon the teſtimony of *Polanus* in his partitions, treating of Free Juſtification, is worthy the marking, ſaying after this manner, *We muſt be perfect in Gods ſight, and that in all the degrees*
Ephes. 5. 27. *of true and entire righteouſneſſe*, *Epheſ.* 5. 27. but ſo perfect we cannot be, but Chriſt, *Coloſ.* 2. 10. whoſe true and entire righteouſneſſe in every reſpect is imputed unto us: which thing *Vrſinus* alſo, agreeing with others, propoundeth in the place alledged; for thus he writeth, *The Repentant perſons are perfect* (mark, are perfect) *in the ſight of God, not onely in the parts of true pietie, all which are begun in them* (by ſanctification) *but alſo in the degrees of true and entire righteouſ-*
Coloſſ. 2. 10. *neſſe of Chriſt imputed unto them, as it is ſaid, Col.* 2. 10. *In him wee are* (marke, wee are) *compleat and perfect*. Where we ſee, that the righteouſneſſe of Chriſt, being the forme that makes us righteous in the ſight of God, is not onely abſolute and perfect in it ſelfe, but alſo formes and makes us perfectly righteous in the ſight of God. And this is yet more fully expreſſed by
Heming upon 1 *Iohn* 1. 7. *Hemingius* upon 1 *Iohn* 1. 7. ſaying, *Non ſatis eſt, &c.* It is not enough to have our ſins forgiven and cleanſed away, unleſſe alſo righteouſneſſe be beſtowed upon us; therefore the obedience of the Law is required in Chriſt, that it may be imputed unto us, whereby we appeare *plenè juſti*, fully juſt and righteous in the ſight of God. Where let us mark, that he ſaith not, that Chriſt may appeare fully righteous in the ſight of God for us; but, that *we may appeare fully and perfectly*

juſt and righteous in the ſight of God freely. The ſame is confirmed by other faithfull Expoſitors and Diſpencers of Gods myſteries, upon 1 *Cor.* 1. 8. ſaying, *Vnto Beleevers, without all controverſie, it imputed the righteouſneſſe of Chriſt, by which it is brought to paſs that we appeare, prorſus ſancti & irreprehenſibiles in conſpectu Dei,* altogether holy and unblameable in the ſight of God. Can any man wiſh any more, than to be altogether holy and unblameable in the ſight of God? The cauſe whereof to be onely *Free Iuſtification,* is plainly expreſſed by Maſter *Downham* in his Treatiſe upon Juſtification, ſaying, *The Beleever is cloathed with the moſt glorious robe of Chriſt Ieſus his righteouſneſſe, and ſo appearing before God both clean from all ſin, and endued with a perfect righteouſneſſe, he is juſtified, reconciled, and eternally ſaved.* *Marlor. & P. Mart. in 1 Cor. 1. 8.*

And this making of us perfectly righteous in the ſight of God, is Gods forgiveneſſe and pardon; which is not like mans forgiveneſſe, but is great and glorious, like God the forgiver; which few underſtand, and by not underſtanding the ſame, doe run into divers abſurdities, and yet is plainly taught and teſtified by Saint *Paul, Acts* 13. 38, 39. where when he had ſaid, *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveneſſe of ſins:* that we might underſtand, that Gods forgiveneſſe is not a weak and ſlender thing, like mans forgiveneſſe, that doth not make the thing forgiven any whit the better; but that Gods forgiveneſſe is a ſtrong, mighty, and powerfull thing, that makes the creature forgiven, perfectly holy and righteous in his ſight; he preſently addeth in the next verſe, by way of expoſition, what he meaneth by Gods forgiveneſſe, ſaying, *Even from all things, from which* *Acts 13. 38. 39.*

which ye could not be iuſtified, that is, made perfectly righteous by the Law of *Moſes*; *By him every one that beleeveth is juſtified*, that is, made perfectly righteous from all ſpot of ſin in the ſight of God freely. And this *Calvin* alſo plainely witneſſeth, ſaying upon the ſame place of *Acts* 13. after this maner; *You ſee that after mention of forgiveneſſe of ſins, Iuſtification is added in place of an expoſition.* And this the Apoſtle ſeemes to preſſe *Rom.* 3. as a peculiar priviledge of the New Teſtament to be revealed under the time of the Goſpel: Where ſpeaking, *ver.* 25. of remiſſion of ſinnes that are paſt, *through the forbearance of God*, he ſheweth, that now under the time of the Goſpel, that *forgiveneſſe* is revealed to be the righteouſneſſe of God, made manifeſt without the Law, even the righteouſneſſe of God, conveyed by the faith of Jeſus Chriſt unto all, and upon all that doe beleeve; whereby God *doth* more fully *declare*, at this time, the perfection of *his iuſtice and righteouſneſſe, that he is iuſt, and a maker of him iuſt*, and perfectly righteous, *that beleeveth in Ieſus*. Again, this is yet more fully expreſſed by the Author to the *Hebrews*, ch. 10. where citing the Propheſie of *Ieremy*, that under the time of the Goſpel, *God will ſo forgive the iniquity of his people, that hee will remember their ſinnes no more*; he ſhewes, that this is the meaning of this perfect forgiveneſſe, *That by one offering Chriſt hath made perfect for ever all them that are ſanctified*, *Heb.* 10. 14. Such a wonderfull and glorious thing is Gods forgiveneſſe.

Calvin upon Acts 13. 38, '9.

Heb 10.17.

Heb. 10.14.

And becauſe the bleſſedneſſe of the Church, and of the children of God, and the aſſurance of their ſalvation, doth conſiſt in the forgiveneſſe of their ſins, therefore doth the Apoſtle in this firſt alledged place of the

Epiſtle

Epistle to the *Ephesians* so gloriously describe both by the causes, by the nature, and by the effects this forgiveness and remission of sins, saying, *Christ gave himselfe for his Church*, there is the cause of forgiveneſſe, *to sanctifie it*; *and hath made it cleane, by washing of water, through the word*; there is the nature of Gods forgiveneſſe, with the meanes and instruments of convaying the same: then followes the force, operation, and efficacie of this forgiveneſſe, *to make it to himselfe a glorious Church, not having*, at this present time, *one spot or wrinkle of sin, or any such thing, but to be holy, and without blame.* All which declares what a powerfull, operative, wonderfull, and glorious work, Gods forgiveneſſe is, and how short wee Ministers come of laying forth, as the Apostle doth, the excellency of Gods remission and forgiveneſſe of sinnes, being both perfect and glorious in its owne nature, and also making the true beleevers *perfectly holy and righteous from all spot of sin in the sight of God freely.* As it is notably expressed in *Erasmus* his Paraphrase upon the same place, worthy, for the evident cleering and concluding of this point, to be repeated againe and againe, saying thus: *That this might be brought to passe, Christ gave himselfe unto death to make clean his Church, and so of a defiled one, he hath made her pure and holy; and whereas she was uncleane and foule, hee hath made her faire and beautifull, having washed her clean in the streame of his own blood, and hath made her to himselfe a glorious wife, even the Congregation, not having now one spot or wrinkle, nor any such thing, but be in every point* (mark, in every point) *both faire and faultlesse; for he hath cleansed her, adorned her, and made her perfectly trimme* (mark again, perfectly trimme) *in every point.*

The causes, the nature, and the effects of our forgiveneſſe described.

Gods forgiveneſſe is powerfull and glorious.

Erasmus his Paraphrase upon Ephes. 5. 26, 27.

The

The ſecond place of Scripture proving that we are, being juſtified, fully righteous in Gods ſight, is Coloſ. 1. 22.

THe ſecond proofe of Scripture evidently proving that Juſtification makes the true Beleever perfectly holy and righteous from all ſpot of ſin in the ſight of God freely, is *Coloſ.* 1. 22. where the Apoſtle ſaith unto the called and juſtified *Coloſſians* after this manner; *And you which were in times paſt ſtrangers*, Is that all? nay, *and enimies to God*, Why? *becauſe your minds were ſet on evill works, hath he now reconciled*; that is, he hath ſet you in his perfect love againe: this is an happy change and alteration: but how, and by what meanes is this brought to paſſe? *In that body of his fleſh through death, to make you holy and unblameable, and without fault*; and (as our new Tranſlation ſaith well) unreproveable *in his ſight*. In which ſaying is expreſſed ſuch perfect making of us holy and righteous in the ſight of God, That if all the children of God, being troubled in their conſciences for the horribleneſs & vileneſs of their ſin, ſhould lay their heads together to ſue at Gods hand, for a perfect abolifhing of all their ſins out of Gods ſight, and for a perfect making of them compleatly righteous in the ſight of God, they could not invent a more full and perfect happineſſe, than is here granted them; for can the heart of man wiſh more than to be ſo holy, as to bee without all blame, and without all fault, and unreproveable, as the originall Greeke words import? And that alſo, as *Zanchius* well obſerveth, *non ſimpliciter, ſed in conſpectu ſuo*; that is, not ſimply and barely, but in the ſight of God: whoſe eyes (as it is in *Rev.* 1. 14.) are as a flame of fire; that is, with unreſiſtable purity ſearching the heart and reines. Muſt not the *Ecphoneſis* or acclamation of *Chryſoſtome*, upon this place, needs be true, ſaying, *Et ſanè magnum eſt? &c.* Surely it is a great

Zanch. in Coloſ. 1. 22.

Rev. 1. 14.

Chryſoſtome upon Epheſ. 5. 26, 27.

great matter, that he hath given us a righteouſneſſe, that makes us ſo perfectly righteous, as to be able to ſtand in his ſight. Whereupon the collection of *Zanchius* upon this place muſt needs be true alſo, ſaying, *Hæc non poteſt eſſe juſtitia operum, & ſanctitas in nobis inchoata, &c.* that is, This cannot be the righteouſneſſe of works, and inherent holineſſe begun in us; why? becauſe (ſaith he) that is unperfect; and of which *David* ſpeaketh, ſaying, *Enter not into judgement with thy ſervant, O Lord, for in thy ſight ſhall none living be found righteous*: Onely Chriſts holineſſe and righteouſneſſe is perfect in the ſight of God. This therefore being imputed unto us, is the formall cauſe of our ſalvation, *quâ fit ut in conſpectu Dei ſimus ἀμώμητοι & ἀνέγκλητοι*; that is, by which it is brought to paſſe, that *we* (mark how he ſaith not, Chriſt for us, but *we*) *are without all blame, and without all fault, and unreproveable in the ſight of God.* Of which moſt happy and joyfull eſtate the learned in the Goſpel doe give two principall reaſons, the one taken from the cauſe of his happy condition, the other from the effect of the ſame.

Zanchius upon the place.

Zanch. ibid.

Two reaſons of our happy eſtate, are from the cauſe and from the effects of it.

I.

Firſt, the cauſe why we are ſo perfectly holy and righteous, that we are unblameable, and without fault in the ſight of God, is, becauſe we being, though myſtically, yet truly, cloathed both within and without with the wedding garment of Chriſts righteouſneſſe, have, though not inherently and actively, yet Evangelically and paſſively, more than an Angelicall righteouſneſſe in us, as *Calvin* teſtifies upon *Iob.* 15. 15, 16. ſaying, *All our filthineſſe being waſhed away with the blood of Gods Sonne, and his righteouſneſſe imputed unto us, being thus cloathed with his garments, we*

Calvin upon Iob 15. 15, 16.

are

are acceptable to our good God; why? *because wee have more than an Angelicall righteousnesse in us.* Neither is this perfect righteousnesse idlely in us, but makes us as perfectly righteous in the sight of God freely, as it is righteous in it selfe: As *Calvin* in the beginning of his next Sermon upon the same place of *Iob* plainely testifieth, saying, *Herein we have to consider Gods great goodnesse towards us, in cloathing us with a righteousnesse that surmounteth the righteousnesse of the Angels: we are as wretched and miserable sinners as can be (viz.* in our sense and feeling) *and yet notwithstanding God makes us* (mark how he saith not, makes Christ only for us) but *makes us righteous after a more excellent and pretious manner than the very Angels are* (in respect of their own nature onely) *For* (saith he) *Christs righteousnesse is given unto us, which farre surmounteth the righteousnesse of the Angels.* If this perfect righteousnesse be, by the power of Gods imputation, not only in us, but also doe make us thus perfectly righteous in the sight of God; is it any marvell that we are so holy, that we are unblameable, and without fault in the sight of God? The same in a manner *Chrysostome* also testifieth upon those words, *That the Gentiles that followed not righteousnesse, have attained unto righteousnesse: But Israel, which followed the law of righteousnesse, could not attaine the law of righteousnesse, Rom.9.30,31.* saying thus, *Tu siquidem O Iudæe, &c,* For thou O Jew (saith the Apostle) hast not found that righteousnesse which is of the law; for having transgressed the law, thou art made subject to the Curse. But these Gentiles which are entred in, not by the Law, but by another way, namely by faith, have found a greater righteousnesse (mark, a greater righteousnesse) than this of the Law: for

Calvin upon Iob 15.15, 6.

Our righteousnesse farre exceeding the righteousnesse of the Angels

Chrysostome upon Rom.9. 30, & 31.

For here (saith he) three things are effected; first, that the Gentiles have found and attained righteousnesse; secondly, that they have attained it, not following after it, that is, bestowing no paines or labour about it; And thirdly, they have found a greater than that which is by the Law: whereupon in the next Chapter upon these words, *Christ is the end* or perfection *of the Law, for righteousnesse to every one that beleeveth* the same: *Chrysostome* concludeth thus, *There is no cause therefore why thou shouldst fear as a transgressor of the Law, if so be that thou beleevest in Christ: why? Because thou hast fulfilled this Law, and hast now received a far greater righteousnesse:* Because it is most true that Master *Downham* avoucheth in his Treatise of Iustification, That *we are made partakers of a more excellent righteousnesse, than we lost in* Adam, *required againe in the Law, even the righteousnes of God, as the Apostle saith, Rom. 3. 22. which consisteth not only in the absence* (saith he) *of evill and sinne; but also in the presence of all actuall, perfect, and everlasting holinesse and righteousnesse;* in which we being made thus perfectly righteous in the sight of God, must needs bee without all blame and without all fault in his sight freely.

Chrysostome, in Rom. 10.

Master *Downham* in his Treatise of Iustification.

Rom. 3. 22.

2 The second reason of our happy estate.

The second reason flowing from the effect of our justification convincing, why we are made so holy, that we are unblameable and without fault in Gods sight, is because this imputing and mysticall cloathing of us with Christs righteousnesse, doth not only make our persons both bodies and soules perfectly holy and righteous, in the sight of God: but also all our works, vocations, affaires and businesses, that we take in hand, are made perfectly holy and righteous from all spot of sin in the sight of God freely: so that,

1 First, all our naturall actions, as our eating, and drinking, and the marriage bed, and such like are honorable, being made *perfectly holy and righteous in the sight of God.*

The naturall, civill and religious works of b leevers, are made perfect in the sight of God.

2 Secondly, our civill actions as honest buying, and selling, and other works of our civill vocations are made perfectly holy aud righteous in the sight of God: And

3 Thirdly, our religious works, as our prayers, and almes, hearing the Word, reading, receiving of the Sacraments, and other works of our Christian vocations; even all the works of our hands are made perfectly holy and righteous in the sight of God: not by the perfection of our sanctification, because that only works an unwillingnesse, a battel, and a striving against the least sinne in all these sorts of actions, because it knowes that no sinne is little in the sight of God; but yet it will not bee perfect in it selfe, untill the life to come.

Quest. How then are all these sorts of actions in Gods children, made perfectly holy and righteous in the sight of God?

Answ. I answer, freely, by the perfection of Justification: so that as it is said on the one side, of them that are not justified, That the unbelieving are defiled and abhominable, unto whom nothing is pure; whereby not only their minds and consciences are defiled, *Tit.* 1 15. 16. but also (the Prophet *Hag.* 2. 14. cryeth out) *So are all the works of their hands, and that which they offer in the Temple is unclean*: So on the other side, *To the pure*, that is, to them that are justified, and washed, and purified from their sins by the blood of the Lamb, *all things are pure* (saith the Apostle) *and all the works of their hands,*

Tit. 1. 15, 16. Hag. 2. 14.

hands, and whatsoever they offer in the Temple, is perfectly holy and righteous in the sight of God freely; and thereby acceptable and pleasing in the sight of God, whom nothing pleaseth, but that which is pure and perfect.

But how, and after what manner, are they made so perfectly righteous? *Quest.*

I answer, because Iustification doth abolish from before God all their infirmities, and all the imperfections of their sanctification; because otherwise, all their infirmities and imperfections of their sanctification, that are but infirmities and imperfections in respect of themselves, would bee, (if they were not abolished from before God by Iustification) damnable filthinesse in the sight of God, and make all the righteousnesse of their sanctification, and holy walking, as a foule filthy mestruous cloth; that is (as I said before) damnable sinne and filthinesse in Gods sight: neither doth Christs righteousnesse in the justified, abolish only all the infirmities and imperfections of their works of sanctification; but also presents all their works and holy walking, *to bee perfectly holy and righteous in the sight of God freely*, and by this meanes are made continually acceptable and pleasing in the sight of God; if they bee not pretended infirmities of unbeleeving, and unjustified hypocrites, but meere infirmities of imperfectly sanctified persons; for of such sanctified persons only, God saith by the Prophet, *Malac.* 3. 17. *I will spare them, as a man spareth his sonne that serveth him*; not as the Papists conceive, for their sanctification sake, and goodnesse of their works; not yet sparing them, as other semi-Papists childishly conceive, for their good will and good endeavours, be- *Anſw.* Mal. 3. 17.

cauſe they doe like a childe the beſt that they can, and becauſe their imperfections, be but infirmities; nor that hee will (as he hath now more fully revealed in the Goſpel) accept of the imperfect works of his children, whilſt they are imperfect; ſeeing he hath now revealed by his ſonnes death, what an horrible thing, the leaſt imperfection is in his ſight, that they are ſo loathſome as a menſtruous cloth in his ſight, cauſing him to take his full ſtroak at them, in his ſonnes blood, to waſh away and aboliſh the imperfections of them out of his ſight; but becauſe in new tincture of his Sons blood and righteouſneſſe, hee hath made them perfectly holy and righteous in his own ſight, freely; therefore hee likes, and accepts them. For that Juſtification makes not only our perſons, but alſo our works perfectly holy and righteous in the ſight of God, is not only evident by the former Scriptures, but alſo, teſtified by all the beſt faithfull Diſpenſers of Gods myſteries, who ſay with one conſent after this manner: *Poſtquam facti ſumus Chriſti participes, non ipſi ſolum juſti ſumus, ſed opera noſtra juſta reputantur coram Deo*, that is, after that we are made partakers of Chriſt, not only we our ſelves are righteous, but alſo our works are reputed and counted righteous before God: what? not righteous indeed, but only imaginarily reputed and counted righteous? Nay, but becauſe Gods counting is not a bare imaginary thing, but a *reall* working of the thing, as he reputeth and counteth; therefore as wee our ſelves are ſo reputed and counted righteous, that *coram Deo reipſa juſti ſumus*, wee our ſelves are in truth juſt, that is, *perfectly righteous before God*; ſo alſo, God ſo counts our works, perfectly righteous before himſelfe, that they

they are *reipſa* in very deed and truth, *perfectly holy and righteous in the ſight of God freely*, that is, not in the worth and perfection of our doing them by ſanctification; but in the making of them, perfectly righteous in Chriſts righteouſneſſe by Juſtification.

But what is the reaſon that our works, that as they proceed from us, are ſo full of ſpots and ſtaines, are made ſo perfectly holy and righteous in the ſight of God? *Queſt.*

The learned anſwer thus; *Propterea ſcilicet, quia quicquid eſt in illis imperfectionis obliteratur Chriſti ſanguine*, that is, Therefore verily, becauſe whatſoever imperfection is in them, is done away and aboliſhed by the blood and righteouſneſſe of Chriſt. And by this meanes only doe our works pleaſe God; and for this cauſe only, all the large promiſes made in Gods Word unto our works, are truly verified, and fulfilled upon us; meerly becauſe wee doing them in comfort, faith, and thankfulneſſe, that we are juſtified, all our works are thereby juſtified as well as we; and made ſo perfectly holy and righteous in the ſight of God, that they fully pleaſe God, and pull down all bleſſings and benefits whatſoever, both ſpirituall and temporall, freely upon us, only for, and by *Free Iuſtification* thus perfectly bleſſing, both us and our works: As it is cleerly teſtified by the foreſaid learned Diſpenſors of Gods myſteries, ſaying thus, *Qui enim jam Chriſti Iuſtitiâ ſunt induti, ii non ſibi modo propitium habent Dominum, ſed operibus quoque ſuis, &c.* That is, for they that are cloathed with Chriſts righteouſneſs, have God pleaſed, and favourable not to themſelves only, but alſo to their works; the ſpots and ſtaines whereof, leſt they ſhould come in any reckoning, are aboliſhed with *Anſw.*

All the imperfection of our works, is done away by the blood of Chriſt.

with Christs purity: *unde nullis sordibus infecta opera justa reputantur*, that is, from whence our works are counted righteous, seeing they are tainted with no spots of uncleanneſſe and foulneſſe; and by this meanes, and not otherwiſe doe mens works pleaſe God.

Calv. in the 7. 8. 9. 10. Sections of the 17. Cap. of the third Book of his Inſtitutions.

This learned *Calvin* alſo proſecuteth in the 7, 8, 9, and 10. Sections of the 17. Chapter of the third book of his Inſtitutions, with cleer demonſtrations, ſaying thus, *when the blot and fault of imperfection is abolished, which is of force to defile our good works: the good works which the faithfull doe, both are, and bee taken for righteouſneſſe, yea after this manner, for a full and perfect righteouſneſſe*: And thus wee may (ſaith he) truly ſay, that by only faith, not only wee, but alſo our works are juſtified; that is (as I have proved before) made *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely*, and ſo truly pleaſing God. And this the holy Ghoſt in the example of the ſacrifice of *Abel*, doth plainly and expreſly teach, *Heb.* 11. 4. ſaying, *By faith* Abel *offered unto God a more excellent ſacrifice than* Cain, *by which he obtained witneſſe, that he was righteous*; where wee ſee that not only *Abel himſelfe was juſt and righteous*, that is excellent; but his gifts were excellent, and that alſo excellent to Godward, God himſelfe (as the Text ſaith) teſtifying of his gifts, that they were *excellent*; which Title they could not have with God, except they were in truth, perfectly holy and righteous in his ſight; not for the perfection of *Abels* doing them, but freely; becauſe (as alſo it is ſaid of *Noah*) *hee was made heire of that righteouſneſſe which is by faith, verſe* 7. This is the righteouſneſſe of Chriſt, which is ſo mighty in operation,

How faith juſtifies our works.

Heb. 11. 4.

ration, that by it, God not only (as *Calvin* ſpeaketh) *pretioſo juſtitiæ ſuæ colore nos tingit*, that is, with the preeious tincture of his own righteouſneſs doth be-die us, our own ſelves, but alſo with the ſame precious tincture doth be-die all our good works and wholeliſe, and converſation, making not only us our ſelves, but alſo all our works *perfectly holy and righteous in the ſight of God freely*; and yet not by theſe works, made with this tincture, perfectly holy and righteous in the ſight of God, to deſerve heaven as the Papiſts fondly conceit; becauſe a Chriſtian hath heaven freely, by the Free Juſtification of his perſon, before hee hath moved himſelfe to doe any good work, becauſe hee is (as Chriſt teſtifieth) tranſlated from death into life, by beleeving only, *Ioh.* 5. 24. But the works of the Beleever are with this tincture, and die, made thus perfectly holy and righteous in the ſight of God freely, that they may thus be a welcome and acceptable ſacrifice of prayſe and thankſgiving before God; becauſe (as I ſaid before) he hath now revealed in his Goſpel, that nothing is welcome and acceptable before him, but that which is perfectly holy and righteous in his ſight; but that herein he manifeſteth the bottomleſſe gulfe of his mercy, *that hee makes mercy and truth ſo to meet together, and righteouſneſſe and peace ſo to kiſſe each other*, That he makes all things new, and all the works of his children, with the meere tincture of his ſonnes righteouſneſſe to bee, myſtically above their ſenſe and feeling, *perfectly holy and righteous in the ſight of God freely*; that ſo they may bee a well pleaſing ſacrifice before him. Which as it is expreſly ſo taught everywhere in the Word of God; and namely, in that ſaying of *Peter*, *That the true beleevers doe offer up ſpirituall*

Iohn 5. 24.

The works of the Beleevers are made, perfect that they may be a ſacrifice of thankſgiving to God.

tuall sacrifices, acceptable by Iesus Christ, that is, in the tincture of Jesus Christs righteousnesse, only made perfectly holy and righteous in the sight of God, freely; so is it as plainly and truly testified, together with many other witnesses, by a faithfull Dispenser of Gods mysteries in our Church, testifying thus against the Papists: *If any Papist stand out here, and say, that Christ taketh our works, and dyeth them in his blood, and then offereth them to his Father, who accepteth them as meritorious, not for our sakes, nor their own, but only for Christ: I answer, That Christ in deed dieth the works of the godly in his blood, and so presenteth them unto his Father, and his Father accepteth them at his hands: but no way in respect of any satisfaction of sinne, or merit of salvation; but only as testimonies of our thankfulnesse and duty, and not otherwise*: Where we see it is plainly testified, that our works although they be made perfectly holy and righteous in the sight of God, doe merit nothing: yet notwithstanding that they may be welcome sacrifices of our praise and thanksgiving, and testimonies of our thankfulnesse acceptable before God; and have the testimonie of God, that like the sacrifice of *Abel*, they are excellent before him; they must in the tincture of Christs blood and righteousnesse, be new died perfectly holy and righteous in the sight of God freely; which new die and tincture nothing can ingraine upon them, but only the blood and righteousnesse of Christ; which therefore is called often in the word and Gospel, the righteousnes of God; not only because it is the righteousnesse of that person that is both man and God, or because it is a righteousnesse given freely by God; but also because it being an Hebrew phrase to call whatsoever is excellent

ſent, to be of God; ſeeing this righteouſneſſe is ſo excellent in it ſelfe; and ſecondly makes the perſon cloathed in the ſame excellent in the ſight of God; and thirdly makes not only his perſon, but alſo, all his works, excellent in the ſight of God; Is it not worthily called the righteouſneſſe of God? But hereupon we may conclude this ſecond proofe of Scripture, That if Chriſts righteouſneſſe, do make not only us, our ſelves, excellently and perfectly righteous in the ſight of God; but alſo all our works excellently and perfectly holy and righteous in the ſight of God freely; The ſaying of the Apoſtle muſt needs bee true, that wee are ſo holy that *wee are without all blame, and without all fault in the ſight of God freely*, *Coloſ.* 1.22. Coloſ. 1.22.

Whereunto *Eraſmus* in his Paraphraſe upon the ſame place, addeth the reaſon and neceſſity thereof, drawn from the horribleneſſe of ſinne, ſaying thus, *Becauſe there can bee betwixt God and ſinners no peace, it hath pleaſed him, not by the miniſtry of Angels, but by the bodily death of his own ſonne, to forgive you all the offenſes of your former life*; and ſhewing further the power of Gods forgiveneſſe how great it is, hee proceedeth with the Apoſtle, ſaying, *And makes you holy, unblamable, and faultleſſe in Gods ſight*; which to bee the meer operation of the righteouſneſſe of God, only able to effect this upon us, *Beza*, in his larger Notes upon, *Rom.* 1.17. doth thus cleerly teſtifie, ſaying; *Hæc autem diligenter conſiderata, &c. Theſe things being diligently conſidered, doe manifeſtly declare, what is meant by that word (of the righteouſneſſe of God) namely, that perfection, and high integritie revealed in the Goſpel, with which whoſoever is endued, hee is preſented before God,* *Eraſmus* in his Paraphraſe upon the place. *Beza*, in his larger Notes upon Rom. 1.17.

God, ἀχρ ἀμωμ ὁ ἀνεγκλητ, as the Apoſtle ſpeaketh, *Col.* 1. 22. that is, *holy and unblameable*; *& qui nullius criminis poſsit poſtulari*, one that can be reproved and blamed of no fault. And I add, what can a man wiſh and deſire more for full perfection?

3 The third place of Scripture, that the iuſtified are perfectly holy and righteous in gods ſight, is Coloſ 1.28. & 2.10.

THe third proofe of Scripture, proving that we, by being cloathed with Chriſts righteouſneſs, are not only truly made righteous, but alſo perfectly holy and righteous in the ſight of God freely, is *Coloſ.* 1.28. and 2.10. where, when the Apoſtle in the firſt place hath ſhewed, in his own example, what is the proper office and duty of all Miniſters and Preachers of the Goſpel generally; namely, to labour every where, *to preſent every man perfect in Chriſt Ieſus*; preſently hee addeth in the next chapter, in way of application unto the *Coloſsians*, that were by his labour converted, ſaying, *And yee are complete in him, which is the Head of all principalitie and power*: where we are to mark, that he ſaith not, that being ingraffed into Chriſt, you ſhall bee complete hereafter in time to come; but, now in the preſent time, yee are full, complete, and perfect, not by your owne doings, but freely; becauſe you are the members of ſuch an Head, that is the Head of all principalities and powers, rich enough to make you alſo, without your owne doings, rich in all fulneſs and completeneſs of his own ſufficient fulneſs, freely and perfectly. Of which place of Scripture the learned Interpreters ſpeak worthily thus; *Eſt autem ſententia valdè inſignis, digna quam omnes pii ſemper in conſpectu habeant, &c.* that is, This is a very notable ſaying, worthy that the godly ſhould have it alwayes in their ſight. For, firſt, it teacheth very cleerly

of

of Iustification before God; for it shewes (saith *Calvin*) that the essence of the Godhead, that is in Christ, doth herein profit us, that being in him, *nos quoque perfecti sumus*, we also are perfect: As if he said, That the whole Godhead dwels in Christ, is even for this cause, That having gotten and attained him, we have and possess full perfection; because *with one oblation of himselfe he hath made perfect continually, and for ever, all them that are sanctified.*

Therefore they doe a twofold or double wrong to God, that *rest not in Christ alone.* For beside that, that they derogate from the glory of God, by desiring something more than his perfection: And moreover, they are ungratefull and unthankfull, that they seek from elsewhere, that which, being in Christ, they now have already: And what have we now already? Even that which these learned Expositors testifie in another place, namely, upon those words of the Apostle, *That I may know him, and the virtue of his resurrection*, saying thus, For in this virtue of his resurrection all things are bestowed upon us: As,

First, *justitiæ acquisitio*, the attaining of righteousnesse. 1

Secondly, *abolitio peccati*, the abolishing of sin. 2

Thirdly, *liberatio a reatu*, freedome from all guilt and punishment. 3

Fourthly, *mortis victoria*, victorie over death. And 4

Fifthly, *spes beatæ immortalitatis*, assured hope and expectation of blessed immortalitie. 5 And what can a man wish more? And therefore sound is the conclusion of these faithfull Dispensers of Gods mysteries, upon those words of the Apostle, *For in him dwelleth the fulnesse of the Godhead bodily*, saying after this manner,

ner, *Nulla igitur alia re post Christum nobis opus est, &c.* that is, After we have gotten Christ, we have need of no other thing; for he that hath Christ, hath all things; and hee that by faith is ingraffed into him, hath no need to seek for wisedome, or righteousnes, or perfect freedome from elsewhere; *per eundem enim plenè perficitur, & justificatur*, that is, because by him he is fully justified, and made fully perfect, that is (as I say still) *perfectly holy and righteous in the sight of God freely.*

In Christ wee have all things

And this is Christs full satisfaction that is wrought fully in us, and upon us by Christ, which many talk of, but few understand, even as little, as they know what is meant by Gods forgivenesse: for because God made man perfectly holy and righteous, at the first, and thereby a complete creature, his justice is not satisfied, untill he sees his creature as perfectly holy and righteous in his sight, as he made him at the first: but none can undertake to bring this to passe but Christ; and therefore he undergoing for us, and overcomming that punishment of Gods justice, that wee should have borne, and conveying, by the power of his imputation, that justice and perfect righteousnes that he fulfilled for us, to be in us, and upon us in Gods sight, hath thus by his death fully wrought by himselfe alone, whatsoever the perfect justice of God requires to be in us; and so hath fully satisfied the justice of God, by making us *perfectly holy and righteous in the sight of God freely.* And thus we being in Christ made, as the Apostle saith, complete in the sight of God, the justice of God is fully satisfied: so that although the death of Christ, satisfying for us, be without us in Christ; yet the virtue, fruit, and power of that satisfaction

Gods justice is not satisfied, till he see us perfectly holy and righteous.

tisfaction is in us, making us perfectly holy and righteous, and fully complete in the sight of God freely.

And therefore it is well observed of the faithfull Dispensers of Gods mysteries aforesaid, saying, concerning the death of Christ, after this manner: *Quoties de morte Christi loquitur Scriptura, fructum pretiumque illius in nobis statuit*; that is, as often as the Scripture speaketh of the death of Christ, it doth place and set the fruit and price thereof in us; because (say they) by it,

First, *à sordibus nostris mundati sumus*, we are made clean from our foulnes. 1

Secondly, *restituti in justitiam*, we are restored into righteousnes. 2

Thirdly, *Deo reconciliati*, wee are reconciled to God. 3

Fourthly, *per eam redempti*, by it wee are redeemed. 4

Fifthly, *janua vitæ aperta*, the gate of life is opened unto us. And, 5

Sixthly, and lastly, *vita acquisita est*, everlasting life is gotten and attained. Can we ask any more, to bee full, complete, and sufficiently righteous in the sight of God? seeing in the two first points consisteth full satisfaction to God, namely, that by the death of Christ we are made cleane from our sins, and restored into righteousnes? And therefore it is aptly said by that reverend Antagonist against the Papists, Doctor *Abbot* against *Bishop*, That our justification is our satisfaction before God. For declaration whereof (saith he) *it is to be observed, That sin consisteth partly in commission, partly in omission, partly in doing* 6

Doctor *Abbot* against *Bishop*.

that:

that which we ought not to doe, partly in not doing that which we ought to doe; satisfaction for sin must serve to acquit both the one, and the other; It must take away what we have done, and supply what we have not done, or else it cannot be called a satisfaction. But so doth our Justification; it aboliſheth, though myſtically, yet truely, all our ſins from before God, and ſo (as it was ſaid before) makes us clean from all our ſpirituall foulneſs; and, ſecondly, reſtores us into righteouſneſs, ſo that we are made perfectly holy and righteous in the ſight of God freely; and ſo the juſtice of God in us is fully ſatisfied, becauſe we are made complete in the ſight of God, and ſufficiently righteous. But that we may not tow too long in this ſea of happineſs, let us proceed to the next place of Scripture.

6 The fourth Scripture proving the perfect condition of the juſtified children of God, is Heb. 10. 14.

THe fourth prooſe of Scripture therefore, proving that we, by being cloathed with Chriſts righteouſnes, are not onely truely made righteous, but alſo perfectly holy and righteous in the ſight of God freely, is *Heb.* 10. 14. where the Apoſtle ſaith, *For by one offering hath Chriſt made perfect for ever them that are ſanctified.* If they be once by him alone made perfect for ever, who may preſume to add any thing to theſe perſons, to make them one jot more perfect in the ſight of God? For the better underſtanding whereof, let us marke the circumſtances of the place, which doe much enlighten the matter. For, comparing the Sacrifices of the Old Teſtament with that one Sacrifice of Chriſt, offered up by himſelfe, in the New Teſtament, he ſheweth, That although the blood of Buls and of Goats, being but types, and figures, and ſhadowes of the good things to come, are of ſuch force,

Nothing can be added to our righteouſneſſe.

as

as ſprinkling the unclean did ſanctifie them to the purifying of the fleſh, ſo that the ſacrifice being done and perſormed, they went away clean from all their ſins; yet notwithſtanding thoſe Sacrifices were ſo weak, that they could not bring perpetuall and continuall quietneſſe of conſcience: ſo that when they felt themſelves to ſlip again, and to fall into new ſins and infirmities, they were fain to bring new Sacrifices to renew their peace of conſcience: and why? becauſe it was impoſſible that the blood of Buls, and of Goats, being but ſhadowes of the truth, ſhould take away ſin, and make the comners thereunto perfect; for ſo the figures and ſhadowes ſhould goe away, at leaſt in outward appearance, with the glory belonging and reſerved as due unto the ſubſtance it ſelfe. But when Chriſt, the truth it ſelfe, came, ſignified by thoſe figures, and did fully exhibit himſelfe to perſorme fully the truth that was repreſented in thoſe figures; Then the blood of Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God, did ſo fully purge and purifie our conſciences from dead works, to ſerve the living God, that now there is no need of any more Sacrifice for ſin, becauſe God doth not ſo much as remember our ſins any more, *Heb.*10.17.18. And why? becauſe *with that one offering* of himſelfe *he hath made perfect for ever all them that are ſanctified.* Where let us marke the full perfection of the New Teſtament above the Old, here compared the one with the other, and the New paſſing the Old in foure circumſtances. Heb 10.17,18.

The new Teſtament paſſing the Old in foure circumſtances.

First, he ſaith not inchoatively and imperfectly, as it is ſaid of the Old Teſtament, that it made nothing perfect, *Heb.*7.19. but perfectly.

1

Secondly,

2 Secondly, he ſaith not, that he will make perfect, but, he hath made perfect; ſignifying, that this perfect making of us righteous in the ſight of God, is already perfectly done.

3 Thirdly, not for a ſeaſon to be by intercourſes often renewed with new Sacrifices (as the Papiſts doe counterfeit in their Maſſe;) but perpetually and continually. And,

4 Fourthly, not onely for long times, as whole yeers, and ſuch like; but *for ever and ever*, as the doctrine of our Church ſpeaketh. Thus hath Chriſt made all his children and Church righteous, *quarto modo*, that is, *omnes, ſolos, & ſemper*: firſt, *omnes*, all that are ſanctified: ſecondly, *ſolos*, only they that are ſanctified: and thirdly, *ſemper*, he hath made them perfectly righteous, continually, and for ever. Hence he is called *Melchiſedec*, that is, the King of righteouſneſſe, becauſe he makes all his ſubjects thus righteous: ſecondly, none but his ſubjects only: thirdly, all his ſubjects are made perfectly holy and righteous, from all ſpot of ſin in the ſight of God, only and for ever. And therefore did the Prophet *Daniel*, ch. 9. 24. propheſie of Chriſt, That at his comming he ſhould not onely make an end of ſin, but alſo *bring in an everlaſting righteouſneſſe*; that is, making the children of God perfectly righteous from all ſpot of ſin in the ſight of God, for ever and ever.

Chriſt hath made us righteous *quarto modo*.

Hence we ſee the reaſon why the learned doe pronounce the juſtified children of God to be not only fully and completely, but alſo ſufficiently righteous before God. For if the child of God be thus completely and perfectly righteous in the ſight of God, then he is ſufficiently righteous in the ſight of God: but

but if he be not ſufficiently righteous, then is he not perfectly holy and righteous in the ſight of God. But that the juſtified child of God is, above his ſenſe and feeling even ſufficiently, righteous in the ſight of God, is plainly teſtified by God himſelfe, 2 *Cor.* 12. where we may ſee, that Saint *Paul*, feeling the remnants of corruption hanging upon him, and not only doubting (as the circumſtances of the place ſhew) that he was not ſufficiently righteous in the ſight of God, but alſo grieving at the ſame; and therfore praying *thrice*, that is oftentimes to God againſt the ſame; God anſwered him, ſaying, *My Grace* (*viz.* of Free Juſtification, the Grace of graces called often *the Grace of God, and gift by Grace, Rom.* 5.) *is ſufficient for thee*; that is, makes thee ſufficiently & perfectly righteous from all ſpot of the remnants of thy corruptions in my ſight freely: and then adds the reaſon why he ſhould be content with this rich grace of Free Juſtification, ſaying, *For the power of my grace of Free Iuſtification is manifeſted and made perfect in thy weakneſſe*; becauſe if thou hadſt not weakneſſe and corruption in thee, thou ſhouldſt have no need of my grace of Juſtification: but in that I make thee, from all thoſe infirmities which thou feeleſt to hang upon thee, ſufficiently and perfectly righteous in my ſight freely, herein my free Grace of Juſtification is greatly magnified, and glorified. Which reaſon did ſo greatly content Saint *Paul*, that he ſaid, *Very gladly therefore will I rejoyce rather in mine infirmities*: what, ſimply? no, but *that the power of Chriſts grace*, making me thus ſufficiently and perfectly righteous in the ſight of God freely, *may dwell in me*. Thus we may ſee how true that ſaying of *Calvin* is, of Juſtification in another place, That Juſtification finding us

2 Cor. 12.

Rom. 5.

naked of our own righteouſneſſe, doth ſo cloath and enrich us with the righteouſneſſe of Chriſt, that the ſaying in *Luke* 1.52. is fulfilled, *Hee filleth the hungry with good things*: for *Paul* hungring after his owne inherent righteouſneſſe, when his own inherent righteouſneſſe could never have made him ſufficiently and perfectly righteous in the ſight of God, is ſent away filled with the power and rich grace of Chriſt, making him ſufficiently and perfectly holy and righteous from all ſpot of ſin in the ſight of God freely. Which treaſure (ſaith *Luther*) *Eſaiah* inwardly conſidering did in the tenth of his Prophecy ſay: *The conſumption decreed ſhall overflow with righteouſneſſe*: as if he had ſaid, Faith which is a briefe and ſummary fulfilling of the Law, *tanta juſtitia credentes replebit*, that is, ſhall repleniſh the Beleevers with ſo great righteouſneſſe, *ut nulla alia re ad juſtitiam opus habeant*, that they ſhall not have need of any other thing, to make them more righteous. Which *Paul* alſo doth teſtifie *Rom.*10. ſaying, *For with the heart man beleeveth unto righteouſneſſe*; whereby he hath no need of works to make him righteous in the ſight of God; *ſed omni bono repletur, verequè filius Dei efficitur*, that is, but is repleniſhed freely with all goodneſſe, and truely made the Son of God, *John* 1.12.

Luke 1. 52, 53.

Rom. 10. 10.

John 1. 12.

Yea, that the true Beleever is made ſufficiently and perfectly righteous (becauſe he is by Free Juſtification thus freely repleniſhed with all righteouſneſſe in the ſight of God) is likewiſe plainly taught, and cleerly teſtified in the doctrine of our Church, taught by the firſt Reſtorers of the Goſpel in this land, ſaying in the Sermon of the Reſurrection of Chriſt after this manner; *It had not been enough to be delivered by his death*

Doctrine of our Church in the Sermon of the reſurrection.

from

from ſin, except by his reſurrection wee had beene endued with a perfect and everlaſting righteouſneſſe, whereby the true righteouſneſſe, looking downe from heaven, it in moſt liberall largeneſſe deals by the holy Ghoſt upon all the world, by whoſe aſsiſtance wee be repleniſhed with all righteouſneſſe, &c. Doubt not of the truth of this matter, how great and high ſoever theſe things be: it becommeth God to doe no little deeds, how poſsible ſoever they ſeeme to thee. And no marvell that Iuſtification makes us ſo ſufficiently and perfectly righteous in the ſight of God, ſeeing *David* calls it hereupon a great and *plentifull Redemption*, *Pſal.* 130.7. And *Paul* calls Free Iuſtification, *The receiving of the abundance of Grace, and of the gift of righteouſneſſe. Rom.* 5.17. *raigning in righteouſneſſe unto eternall life through Ieſus Chriſt our Lord, verſe.* 21. And although it is true, that the children of God may bee called Saints to menward for their ſanctification; yet the true cauſe that makes them Saints in the ſight of God, is Iuſtification; becauſe by it alone, they are made thus ſufficiently and perfectly holy and righteous, from all ſpot of ſinne, in the ſight of God freely, by the blood of Chriſt only: as the Apoſtle to the *Hebrewes* plainly teſtifieth, ſaying, *Wherefore Ieſus that he might ſanctifie the people*, that is, make them Saints, that is, perfectly holy and righteous *with his own blood, ſuffered without the Gate.* Then let us not give this precious name of Saints principally to our own holy walking by ſanctification, but to the blood of Chriſt in our Iuſtification, becauſe ſanctification is ſo farre from being the cauſe of making us Saints to Godward, that properly it doth but declare that we are Saints to manward: wherein men are much and often deceived, taking them for Saints which are no Saints.

Pſal. 130.7.

Rom. 5. 17.

Verſe 21.

Iuſtification maketh Saints to Godward.

But the right rule is that which *Luther* giveth, saying thus: *When I was a Monk I did oftentimes most heartily wish, That I might once be so happy, as to see the conversation and life of some Saint or holy man: But in the meane time I imagined such a Saint, as lived in the wilderness, abstaining from meat, drink, and living only with rootes of hearbs, and cold water, which laboured to attaine such perfection, that they might be without all feeling of temptations and sins: and this opinion of these monstrous Saints, I had learned, not only out of the books of the Sophisters, & Schoolmen, but also out of the books of the Fathers, as* Hieron, *and such like: But now in the light of the Gospel we plainly see, who they are whom Christ and his Apostles call Saints, not they which live a sole and a single life, or in outward appearance do other great and monstrous works; or such only as are canonized in the Popes Kalendar for Saints in heaven: But they which being called by the sound of the Gospel and Baptized, doe believe that they be justified and clensed by the death of Christ. So* Paul *every where writing to the Christians, calleth them Saints, holy, the children and heirs of God, and such like. Whosoever therefore* (saith he) *doe beleeve in Christ, whether they bee men or women, bond or free, are all Saints: not by their own works, but by the works of God, which they receive by faith. To conclude* (saith he) *they are Saints through such an holinesse as they freely receive; not through such an holinesse, as they themselves have gotten, by their own industry and good works.* Where we see that he ascribeth all the cause of being Saints unto their Justification; although he shewes afterwards, That sanctification unseperably follows Justification, and declares the same: For thus he saith further, *So Ministers of the Word, the Magistrates of Common-Weales, Parents, Children, Masters,*

Luther in Gal. 5.18.

Luther deceived in his opinion of Saints.

All beleevers are Saints.

ſtets, Servants, all are true Saints, if firſt, and before all things, they aſſure themſelves that Chriſt is their wiſdome, righteouſneſſe, ſanctification and redemption. Secondly, if every one doe his duty in his vocation, according to the rule of Gods word; and obey not the fleſh, but repreſſe the luſts and deſires thereof, by the Spirit, in ſome meaſure; though not all in like meaſure. And againſt the corrupters of this order and doctrine hee pronounceth an Anathema thus: *And let him bee holden accurſed, whoſoever ſhall not give this honor unto Chriſt to beleeve, that by his death and word, he is Juſtified and ſanctified,* and ſo made a Saint; for can we rejoyce in this precious name, with greater glory to Chriſt, than to aſcribe it to the blood and righteouſneſſe of Chriſt? and with greater aſſuredneſſe and fulneſſe to our own ſelves; than to that meanes, by which we are made complete, and perfectly holy and righteous, from all ſpot of ſinne in the ſight of God freely?

Nay, if we will rejoyce in that which God ſpeaketh, he gives us, in this glory of Free Juſtification, yet greater matter of rejoycing: not being content in this happy ſtate of his own righteouſneſſe, to call us Saints, holy ones, and the righteous every where in his word; but alſo being tranſlated by this benefit into Chriſt, hee calls us, in a wonderfull vehemencie of our excellent perfection, even Righteouſneſſe it ſelfe; and not ſimply righteouſneſſe it ſelfe; but the righteouſneſſe of God, as the Apoſtle teſtifieth, 2 *Cor.* 5. 21. ſaying, *Hee that knew no ſinne was made ſinne for us*: but wherefore, or to what end and purpoſe? *That we being tranſlated into him, might bee made, The righteouſneſſe of God.* Where we ſee that the Apoſtle is not content to ſay, that

God calleth the juſtified by the name of righteouſneſſe it ſelfe.

2 Cor. 5. 21.

we are made righteous, no nor preſectly righteous, but by a vehement ſpeech, that which is farre more even *the righteouſneſſe of God*: being a figurative ſpeech, when wee are not content to uſe the Concrete; but to expreſſe the excellent perfection of a thing, we uſe the Abſtract: as to ſay, hee is not only patient, but very patience it ſelfe; or not only very meek, but even meekneſſe it ſelfe; ſo ſaith the Apoſtle, that wee are made even the righteouſneſſe of God: the excellency of which ſpeech *Chryſoſtome* perceiving, burſteth forth with this juſt admiration, ſaying, *Qualis ſermo? quæ mens iſta commendare poterit?* that is, what a ſaying is this? what underſtanding can ſufficiently commend & ſet it forth? *For* (ſaith he) *he hath made the righteous one, a ſinner, that he might make ſinners righteous. Nay, he ſaith not ſo neither, but that which is far more, for he is not content to name the qualifying, but as it were the very ſubſtance it ſelf; for he ſaith not, he was made a ſinner, but ſin: and hee ſaith not, that we might be made righteous, but Righteouſneſſe it ſelfe: yea, and the Righteouſneſſe of God: for it is of God, ſhewing that it hath no ſpot or ſtain in it, from whence all ſinne vaniſheth away: as alſo that God wholy performes it, thereby declaring the magnificence of the gift.* What can be ſpoken more excellently of this paſſing excellent new creation? for further proofe whereof; hence wee may ſee the cauſe, why God having juſtified *Abraham*, he is not content to call him righteous; but even righteouſneſſe it ſelfe; ſaying, *Eſay* 41.2. *Who raiſed up Iuſtice or righteouſneſſe from the Eaſt, and called him to his foot?* Is it not *quiddam ſtupendum*, that the moſt perfectly righteous God, ſhould call a mortall man not only righteous, but righteouſneſſe it ſelfe? is it not a moſt dangerous thing

Chryſoſt. in 2 Cor. 5. 21.

Eſay 41. 2.

thing to extenuate and darken this glorious benefit? or can any mortall man extoll and dignifie this happy condition ſufficiently? no, but becauſe it is the immediate work of God, it paſſeth the reach both of men and Angels.

But thus much ſhall ſerve, *pro meo modulo*, of this firſt point, ſhewing the excellency of this ſecond part of *Free Iuſtification*, namely, that this cloathing us with the righteouſneſſe of Jeſus Chriſt, doth make us fully, completely ſufficiently, and *perfectly holy and righteous, from all ſpot of ſin, in the ſight of God freely.*

CHAP. XII.

That the juſtified children of God, are ſo perfectly and excellently righteous before God, that they are made glorious in the ſight of God.

THE ſecond point ſhewing the exceeding excellency of *Free Iuſtification* is, That they are thereby made ſo perfectly clean, from all ſpot of ſinne, and ſo perfectly holy and righteous; That before God they are made glorious, and doe, though myſtically in reſpect of outward ſenſe and contrary feeling, yet inwardly and truly ſhine gloriouſly in the ſight of God; as it is evidently teſtified from God's own mouth by many Scriptures, and unanimous conſent of all the beſt Diſpenſers of Gods Myſteries: the principall and chiefe whereof I will briefly recite.

1 The first place of Scripture proving, that the justified children of God are made glorious in the sight of God, is Psalm. 45.

The first place of Scripture, is that notable prophesie, *Psal.* 45. Where under the Figure of *Solomon* marrying the King of Egypts daughter; it is plainly prophesied, That *Christ Iesus* comming to marry unto himselfe the Church of the Gentiles, to make her his *Queen*, and a fit *Bride* for his own selfe, doth first cloath her with the wedding-garment of his own righteousnesse, called in the ninth verse, The Vesture of the Gold of Ophir; saying thus, *On thy right hand doth stand the Queen in a Vesture of the Gold of Ophir*: and then presently adds thereupon, That hereupon, *Shee is all glorious within*, where we are to mark, That though he saith, *within*: that is, mystically to us-ward, and inwardly and spiritually to God-ward; yet she is not only glorious, but also *all glorious within*: and to shew that the wedding-garment of his own righteousnesse, is the cause of all this perfect gloriousnesse, he presently addeth; for *her cloathing is of wrought gold*, *verse* 13. *whereby she enters with joy into the Kings Palace*, that is, into *the Kingdome of heaven*; which is not meant, the kingdome of glory above, but the joyfull and glorious state of the Church under the time of the Gospel; which in the new Testament, (as *Calvin* well noteth) for the full revealing of the Treasures of Christ, *by which we enter, even as it were, into the secret closets of heaven, is called every where the Kingdome of Heaven.*

Verse 13.

The happy estate under the Gospel is called the Kingdome of Heaven.

2 Ephes. 5. 25, 26, 27.

The second place of Scripture not only confirming, but also explaining, and cleering all this to bee verified upon the Church of the Gentiles, is that to the *Eph.* 5. 25, 26, 27. Where S. *Paul* being an elect vessell sent forth purposedly to deck the new Bride of the Gentiles with this wedding-garment of Christs righteousnesse, sheweth that Christ giving himselfe for us, hath

hath made us ſo cleane, that he makes us hereby *to himſelf*, that is, though myſtically to us, yet ſpiritually and truly to himſelfe, *a glorious Church* (mark *a glorious Church*) or Congregation: but how, or wherein glorious? he ſhewes how, ſaying, *not having now* in this preſent time, *one ſpot or wrinkle of ſin*; this is very glorious indeed: but is there all? no, *nor any ſuch thing*; this is more glorious: but is there all then? no, *But makes her ſo holy, that ſhe is unblamably holy*; This is exceeding glorious indeed: Thus *hath Chriſt made us to himſelfe a glorious Church*. Whereupon we may ſee the truth of that ſaying of *Chryſoſtome* upon the like place of Scripture, *Coloſ.* 1.22 ſaying: *non peccatis ſolum liberavit, &c. ſed glorioſos & illuſtres reddidit*, that is, He hath not only freed us from our ſinnes; but alſo hath made us ſhining bright & glorious: Which to be truly wrought upon us, in the ſight of God by our Juſtification, Maſter *Downham* in his Chriſtian Warfare upon Juſtification, cleerly teſtifies, ſaying, *The bright ſhining Sun of righteouſneſſe, hath made us freely ſo perfectly righteous, that in him we alſo ſhine glorioufly in the ſight of God.* And no marvell, for theſe two evident reaſons.

Chryſoſt. upon *Coloſ.* 1.22.

M. *Downham* in his Chriſtian Warfare upon Iuſtification.

Two Reaſons why wee are glorious in Gods ſight.

1.

The firſt ſtrongly preſſed by *Paul* himſelfe, who comparing the glory of the Law with the glory of the Goſpel, ſayth, *If the miniſtration of death written with letters, and ingraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfeſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away, How ſhall not the miniſtration of the ſpirit be more glorious? For if the miniſtration of condemnation was glorious, much more doth the miniſtration of righteouſneſſe exceed in glory.* Where wee are to mark, that if the adminiſtration of the riches of the Goſ-

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pel be ſo glorious, how glorious are the riches themſelves? and how glorious muſt they needs bee that poſſeſſe, have, and enjoy thoſe riches? As more particularly, If the adminiſtration of this righteouſneſſe exceed in glory; How doth this righteouſneſſe it ſelfe exceed in glory? and then how unfallibly muſt they that are cloathed with the ſame, needs exceed in glory? yea, the glory of the ſhining of *Moſes* face, and the glory of the Law it ſelf, the adminiſtration whereof made the face of *Moſes* ſo to ſhine, is (as the Apoſtle ſaith) no glory in compariſon of this excellent glory.

2 *Calv. in* Iob 15. 16. Serm. 59.

The other reaſon is that which is before teſtified, by *Calvin*, and is grounded upon invincible divine reaſon, That if the righteouſneſſe of the Angels be excellent, & makes them in truth glorioufly righteous; how glorious muſt wee needs bee in the ſight of God, *that* (ſaith he) *have a more than Angelicall righteouſneſſe in us*? Becauſe, although wee daily feele our ſelves filthy and loathſome, by drinking up iniquitie like water; yet God taking in hand to make us, above our ſenſe and feeling, righteous from the ſame in his ſight; doth cloath us with the righteouſneſſe of his ſonne *Ieſus Chriſt*, which farre ſurmounteth the righteouſneſſe of the Angels. A lively figure of this our glorious ſtate and condition by Chriſt in the ſight of God, was the Ark, which had not only a cover called the mercy-ſeat, made all of pure gold; which was a Type of Chriſt, who was all purity and perfection it ſelfe: but alſo the Arke which the mercy-ſeat covered, being a Figure of the Church, although it was made of fine *Shittim-wood*, ſignifying our ſanctification: yet, beſides this it was covered all over, both within and without, with the ſame beaten gold, that the mercy-

Rabington in Exod.

The Arke a lively type of our glorious ſtate.

ſeat

ſeat was made of: Whereby it appeared in view, both within and without, as glorious as the mercy-ſeat it ſelfe: So are we cloathed, both within & without, with Chriſts perfect righteouſneſs, whereby our ſins being aboliſhed out of Gods ſight, we are made both within & without, even wholy, exceeding glorious in the ſight of God. And therefore, it is truly teſtified by Maſter *Smith* writing upon *Pſal.* 51. *verſe* 7. Upon thoſe words, *Waſh thou me, and I ſhall be whiter than ſnow: That when a man is waſhed from his ſinnes by faith in Chriſts blood, then he is made of a moſt vile and loathſome ſinner, and filthy unclean limb of the Devil, a bleſſed member of Ieſus Chriſt, beautifull and glorious in the eyes of God, being covered in Chriſts righteouſneſſe*: Whereof hee makes this worthy uſe, ſaying, *That this ſhould therefore be a ſurpaſſing comfort to Gods children, That although they ſeeme vile, baſe, and miſerable* in the blind eyes of ſinfull men, who thereupon deſpiſe, ſcoffe, and contemn them; yet to remember that becauſe they are waſhed in the blood of Chriſt, and cloathed with the moſt pure robe of Chriſts righteouſneſſe, they are even in this life, in ſo bleſſed and ſo excellent ſtate and condition, that they are moſt faire, moſt lovely, beautifull and glorious in the eyes of God our heavenly Father. Maſter *Smith* upon Pſa. 51. 7.

So that in truth the Sun doth not ſhine more gloriouſly in our eyes, than the Church and true children of God, in this righteouſneſſe of Chriſt, ſhines gloriouſly in the ſight of God, as is cleerly illuſtrated by that lively Icon expreſſed, *Revel.* 12. 1. Which every child of God ſhould have as a bright looking-glaſſe before their eyes, to ſee therein how gloriouſly the Bridegroom Chriſt Jeſus hath decked their ſoules, with Revel. 12. 1. Shewing the glorious condition of the Church.

with the wedding-garment of his own righteousnesse, as *with the Vesture of the gold of Ophir*; and although they cannot look much in other looking-glasses without danger of pride and vanity; yet this will humble them; and therefore they should never leave looking in this glasse, untill they begin to *rejoyce*, for this glorious state, *with joy unspeakable and glorious*, 1 *Pet.* 1. 8. And this it is: *And there appeared a great wonder in heaven, a Woman cloathed with the Sunne, and the Moone was under her feet, and upon her head a Crowne of twelve Starres.*

A true and godly looking-glasse to be often used of Christians.

1 Pet. 1.8.

1 First, observe, that it is not simply a wonder, but a great wonder; so great, that a naturall man cannot conceive the mystery of it, but this glory from heaven, is ready to strik him more blinde, as it did *Paul* himselfe at the first, *Act.* 26. 13. & 8. 9. of which he also, when the skales were fallen from his eyes, said, *Behold yee despisers and wonder, and vanish away, for I will work a work* (of free Justification, ver. 39.) *in your dayes, which yee shall not beleeve, though a man would declare it unto you*, *Act.* 13. 41. Yea, it is such a great wonder, that it makes the children of God, that by the spirit do discerne the deep things of God, 1 *Cor.* 2. 10. 11. 12. to be ravished with joy and wonderment *Ier.* 33. 8. 9.

Acts 26. 13. and 8. 9.

Acts 13. 41.

1 Cor. 2. 10, 11, 12.

Ier. 33. 8. 9.

2 Secondly, where is this wonder? *In heaven*, that is, in the joyfull time and state of the Gospel, fully revealing the treasures and mysteries of Christ; called therefore, especially for the full revealing of the glory of *Free Justification*, every where in the new Testament, *the Kingdome of heaven*, *Mat.* 11. 11. 12.

Mat. 11. 11, 12.

3 Thirdly, what appeared? *A Woman*, that is, generally the true militant Church, but particularly every true beleever; because they are married to Christ by

by true faith as truly, as any woman can bee married unto her husband, *Hos.* 2. 19. Hos. 2. 19.

Fourthly, what is said of this *woman*, *amicta Sole*, *shee is cloathed with the Sunne*, namely, that shineth in the Firmament: that is, spiritually cloathed with this perfect righteousnesse of Christ, which swalloweth up, and utterly aboliſheth all the shadowish darknesse of her sins; and makes her to shine in perfect holinesse and righteousnesse, as gloriously in Gods eyes, as the bodily Sun shines gloriously in our eyes, when he shineth in his brightest hue: Thus hath Christ *made her to himself a glorious Church*, *Ep.* 5. 27. For which the Gospel teaching this, is said to *exceed in glory*, 2 *Cor.* 3. 9. 4 Eph. 5. 27. 2 Cor. 3. 9.

Fifthly, *and hath the Moone under her feet*; by the *Moone* is meant two things; first our own righteousnesse, even of sanctification, which as it is like the Moone, because it is spotted and changeable; so we must have it under our feet in two respects, as Marks to discern, that wee are cloathed with the glorious Sunne of Christs righteousnesse. 5 By the Moone is meant first our sanctification under our feet. 1

First, wee must have it under our feet, by making no account of the righteousnesse of our sanctification before God, by reason, and in comparison of the wedding-garment of Christs righteousnesse, which is the Sunne that we are so gloriously cloathed withall; so that wee must make it no part of our wedding-garment, but have it, in that respect, under our feet; that is, count it as *Esay* did, as *a menstruous cloath*, *Esay* 64. 6. and as *dung* meet to lie under our feet; as *Paul* did, saying, *I count all things losse, and doe judge them to bee dung, that I may be found in Christ; how? not having mine own righteousnesse, which is of the Law*, which the learned expound to be our righteousnesse of works wrought

wrought according to the law, not onely before our Justification, but also our righteousnesse of sanctification, wrought according to the law of God after our Justification. But in what then would *Paul* be found? *Onely in the righteousnesse which is through the faith of Christ, even the righteousnesse which is of God by faith,* Phil. 3.8,9. *Phil.* 3.8,9. *Quasi dicat* (say the learned) *pro nihilo habeo meam justitiam, modo mihi contingat vera justitia*; that is, I count my righteousnesse as nothing, so that I may be found in the true righteousnesse; because (as *Chrysostome* saith) *when the Sun shines, it is but losse to sit by a candle light.* Why? because (saith he) *Dei est justitia*, it is Gods righteousnesse, it is wholly a gift from God. But the gifts of God doe passe and excell the weak good deeds that we doe by our labour, *magna mensura*, in a great measure.

Chrysost. in Phil. 3.8,9.

Secondly, this Moon must be under our feet, because our life is like a continuall walking in this world, as it were in a darke night; and therefore we must have the light of our sanctification, flowing from our Justification, as the light of the *Moon* doth come from the *Sunne*, to direct our feet in this dark world; and to give light, as the *Moon* doth, to other men walking in the dark night of this world, *that they may see our good works, and glorifie our Father which is in heaven.* And this is the second mark, shewing that we are mystically cloathed with the glorious Sunne of Christs righteousnesse; because this sanctification flowes infallibly from our Justification, as the light of the Moon comes from the Sun.

Again, the Moon signifies also the riches, honours, dignities, profits, and pleasures of this world; which being changeable and unconstant as the Moon, the justified

ſtified children of God have them under their feet, as it were; becauſe being cloathed with the glorious Sunne of Chriſts righteouſneſſe, and thereby diſcerning the worth of the heavenly riches, they ſet light of theſe earthly glories, ſhining to the dark world like the Moon; and doe tread them under feet, uſing them as if they uſed them not, being ready to leave all, for the further advantage and advancing of the heavenly riches, and for the glory of God. Thus *Moſes*, being come to yeeres of diſcretion, *refuſed to be called the Son of* Pharaoh's *daughter; and choſe rather to ſuffer adverſitie with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon: Eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt.* Why? Becauſe *he had regard to the recompence of the great reward of the unſearchable riches* (as Saint *Paul* calls them) *of the Goſpel.* So the Chriſtians in the Primitive Church *ſuffered with joy the ſpoiling of their goods, knowing in themſelves* (by being cloathed with the glorious Sunne, and wedding-garment of Chriſts righteouſneſſe) *that they had in heaven a better and more enduring ſubſtance.* And this is the very Head of our ſanctification, and the third mark, ſhewing, that we are *the woman in heaven cloathed with the Sun.*

The iuſtified have the variable riches of this life under their feet, ſignified by the Moon.

Sixthly, and laſtly, this *woman*, or *Bride*, *hath upon her head* (to ſignifie what an heavenly *Queen* ſhe is) *a Crowne of twelve ſtarres*; that is, ſhe hath, for a fourth marke, the doctrine of the Goſpel delivered by the twelve Apoſtles, and preached by Gods faithfull Miniſters (which are called ſtarres in higheſt account) as her Crowne, counting them as her chiefeſt and higheſt ornament, and ſaying with *David*, *It is more to be deſired than gold, yea, than much fine gold, and ſweeter alſo than*

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the honey, and the honey-combe. And in keeping the
Pſal. 19. 10, 11. *ſame ſhe knowes that there is a great reward, Pſ. 19. 10, 11.*
And this is the fourth marke, that we are the *woman in heaven cloathed with the Sunne:* and he that is thus glorious to the eyes of men, by having the Moon under his feet, and is alſo thus glorious in the eyes of God, by being cloathed in his ſight with the glorious Sun of his Sons righteouſneſſe, muſt needs be *a great wonder* to the world; becauſe he is a wonder and admiration for beauty and glory, even in the eyes of God: for which cauſe God crieth out, doubling his word of admiration and wonder, ſaying, *Behold, thou art faire, my love: Behold, thou art all faire, and there is no*
Cant. 4. 1, 7. *ſpot in thee, Cant. 4. 1, 7.* Which admiration of Chriſt
Doctor *Hall.* at the glory of his Church, is by Doctor *Hall* pathetically expreſſed after this manner, ſaying, *O my Church, behold, in mine eyes, thus cloathed as thou art in my righteouſneſſe, oh how faire and glorious thou art! how above all compariſon faire and glorious!* But the Prophet *Eſay*, prophecying of the Kingdome and comming of Chriſt, expreſſeth this glory of his Church more gloriouſly, ſaying; *The Moone ſhall be abaſhed,*
The Marginal Note in the Bible upon Eſay 24. 23. *and the Sunne aſhamed, when the Lord of hoſts ſhall raign in Mount Zion, and glory ſhall be upon his antient men, Eſay 24. 23.*

The meaning whereof the marginall note doth well expreſſe ſaying, after this manner, *When God ſhall reſtore his Church* (which is chiefly verified in the full
Dan. 9. 24. exhibiting of Chriſt *to juſtifie the ſame, Dan. 9. 24. and ſo ſhall reſtore it to righteouſneſſe*) *the glory thereof ſhall ſo ſhine, and his Miniſters which are called his antient men, that the Sunne and Moon ſhall be dark in compariſon of the glory thereof.* Which excellent glory of the Church

Church *Calvin* doth yet more fully expresse after this manner, saying, *when God shall make cleane his Church of her foulnesse and drosse* (which he truly performes by Free Justification joyfully knowne) *and so shall set up the Kingdome of Christ, so great shall be the magnificence and glory thereof, in restoring the people (to righteousnesse) that those things, which otherwise shine before men most gloriously, as the Sunne and the Moon, shall then bee darknesse.* Is not this excellent and magnificent beauty and glory indeed?

And yet the Prophet *Esay*, not contenting himselfe herewith, but prophecying of the comming of Christ to heale the people of God of their sinnes, prophecyed yet further of more exceeding glory, saying, *Moreover, the light of the Moon shall be as the light of the Sunne, and the light of the Sunne shall be seven-fold, as the light of seven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound, Esay 30.26.* The meaning whereof is this, That, *the light of the Moon*, which is the glory of sanctification, forming us actively righteous to the eyes of men, by which (as it was said before) the children of God doe shine in this dark night of the world, as the *Moon, Cant. 6.9. shall be as the light of the Sunne*, that is, farre more rich and plentifull than it was under the handfull of the old Church of the Iewes, and far more spaciously spreading to all nations: *But the light of the Sun*, that is, the glory and bright-shining of *free Iustification*, forming us passively righteous to the eyes of God, by which the children of God shine in the sight of God most gloriously as *the Sunne, Cant. 6. 9. Ephes. 5. 27. shall bee sevenfold.* that is, most plentifully revealed, and perfectly wrought; and shine forth as seven sunnes upon

Esay 30.26. explained.

Cant. 6.9.

Cant. 6.9. Ephes. 5.27.

Dan. 9. 24, 25. on the Church, by the death of Christ, *Dan.* 9. 24, 25. by which *many Prophets and Kings*, and righteous men, *have desired to heare the things that we heare, and have not heard them*, Matth. 13. 17. Whereby (as it was signified unto *Paul* in his conversion to the Gospel) such a light shined from heaven, farre surpassing the light of the *Sunne*, *Acts* 26. 13. as that it makes the children of God to shine in the sight of God, as gloriously as the light of seven dayes; or as if seven Sunnes did shine forth together in them, and upon them. But when is this performed? *In the day that the Lord shall binde up the breach of his people, and heale the stroke of their wounds*; that is, when Christ, dying to abolish the sins of his people, and rising again for their full Justification, shall thus perfectly and gloriously heale the wounds of their sinnes; *for by his stripes onely we are healed*, *Esay* 53. 5. *Dan.* 9. 24.

Matth. 13. 17.

Acts 26. 13.

Esay 53. 5. Dan. 9. 24.

The marginall note upon the Bible upon the place.

Whereupon it is truly testified by the marginall note upon this place, *that when by the comming of Christ the Church shall be restored, the glory thereof shall passe seven times the brightnesse of the Sun.* Which *Calvin* upon the same place expresseth yet more fully, saying, *Tanto Dei splendore illustrandos esse pios significat, &c.* that is, he signifieth that the godly shall be enlightened, and shine with so great splendor and glory, *ut si coacerventur septem soles, &c.* that is, if seven Sunnes should meet together, their brightnesse and glory would be farre lesse than the glory of Gods children. Which similitude, although it confirmes the saying of Saint *Paul*, that the righteousnesse of Christ administred unto us, doth bring upon us *exceeding glory*, 2 *Cor.* 3. 9. and seemes unto the naturall eye uncredible; yet the testimony of *Luther* is most true, saying,

Calvin upon the same place

The glory of Christian righteousnesse is unutterable.

2 Cor. 3. 9.

Thus

Thus we muſt magnifie the Article of the Chriſtian righteouſneſſe, againſt the righteouſneſſe of the Law and works, albeit no eloquence is able ſufficiently to ſet forth the inеſtimable greatneſs thereof.

Hence it is, for this ineſtimable greatneſſe of glory wrought, though myſtically, yet truly and ſpiritually, upon the children of God by Juſtification, fully revealed and exhibited in the Goſpel, *Rom.* 3.21. that the ſtate and condition of Gods children, under the time of the Goſpel, is every where in the New Teſtament called *The Kingdome of heaven*; which when it but began to be preached, it *ſuffered violence, and the violent took it by force*: for who would not preſſe with all violence into ſuch free-given glorious righteouſneſſe, ſo certainly placing us in the kingdome of heaven in this life, and in the kingdome of glory in the life to come? For which cauſe Chriſt himſelfe teſtified of *Iohn Baptiſt*, ſaying, *Verily I ſay unto you, Amongſt them that are borne of women, there hath not riſen a greater Prophet than Iohn the Baptiſt*: Why? Becauſe he paſſed all the other Prophets by preaching, and ſealing by Baptiſme a fuller exhibiting of the glory of Free Juſtification, by pointing to Chriſt, and ſaying, *Behold, the Lamb of God that taketh away the ſinne of the world, Iohn 1.29. And was filled with joy in hearing the voice of the Bridegroome*, that was now come to the *Bride* to effect the ſame, *Iohn* 3.29. *whereby, even in his dayes, the kingdome of heaven ſuffered violence, and the violent took it by force*. And yet notwithſtanding, *Hee that is leaſt* (ſaith Chriſt) *in the kingdome of heaven, is greater than he, Matth.* 11.11. By which kingdome of heaven hee doth not meane the place of glory above, but the time from which Chriſt, groaning our his blood and life

Rom. 3.21.

The eſtate and condition of the beleevers is called the kingdome of heaven, and why.

Iohn 1.29.

Iohn 3.29.

Matth. 11.11.

upon the Croſſe, cryed out, that that which *Iohn Baptiſt* ſpake of, was finiſhed, *Ioh.* 19. 30. namely, that the ſeventy weeks of yeers, whereof *Daniel* propheſied, that Chriſt ſhould die to finiſh tranſgreſſion, and to make an end of ſinne, and to bring in everlaſting righteouſneſſe, was now fully accompliſhed; becauſe *with* that *one offering of himſelfe upon the Croſſe, he hath made perfect forever all them that are ſanctified, Heb.* 10. 14. whereby (as *Calvin* truly ſaith) *for the ineſtimable flowing ſtore of grace, and the incomparable ſtrength and glory that, above the dayes of* Iohn, *at length appeared in his reſurrection, it is now not without cauſe ſaid, that the heavenly Kingdome of God is erected in earth*, for the bringing in of ſuch an everlaſting and glorious righteouſneſſe, as makes us in the ſight of God perfect forever; making alſo the true Beleever, that by the eye of faith, ſeeth and enjoyeth the ſame, *to rejoyce with joy unſpeakable and glorious*, 1 *Pet.* 1. 8.

Iohn 19. 30.

Heb. 10. 14.

1 Pet. 1. 8.

Is not this ſtate and condition juſtly and worthily called *the Kingdome of Heaven?* therefore Chriſt, ſpeaking of the time of the Goſpel, calls it every where *the Kingdome of Heaven*, ſaying, *Mat.* 22. *The Kingdome of heaven, is like a certaine King which makes a marriage for his Sonne:* the ſurpaſſing royalty of which marriage, is ſuch and ſo great, that whoſoever comes to the ſame in this glorious wedding-garment of the Bridegroomes righteouſneſſe freely offered, is in this Veſture, of the Gold of Ophir, married to this Royall Bridegroome, and is made his *Bride*, and *Queen* in this glorious robe of his own righteouſneſſe for evermore. Is not this ſtate juſtly called *the Kingdome of heaven?* And is expreſly teſtified by S. *Paul*, ſaying, *The Kingdome of God, is righteouſneſſe*

ousnesse, and peace, and joy in the holy Ghost. And whosoever in these things, namely, in this Evangelicall righteousnesse, and in the peace that comes thereof (for being justified by faith; that is, made perfectly and thus gloriously holy and righteous from all spot of sinne in the sight of God freely, and passively, we have peace towards God, *Rom.*5.1.) and in the joy of the holy Ghost, *serves Christ*, (for this is the true service wherein Christ will only bee served, *Phil.*3.3.) *be is acceptable unto God, and approved of men*, *Rom.*14.17, 18. This is the Kingdome of heaven, which the Lord of wisedome it selfe commands us first and above all things to seek, saying, *seek yee first the kingdome of God*: but if thou ask the way and gate how thou mayst enter thereinto, he shewes thee also, saying, first, and before all things seek Gods righteousnesse; for this brings thee into his kingdome, placeth thee in his perfect love and favour, and causeth that all other necessary things for this life, as food and rayment fit for thy place, shall be even cast upon thee, *Matth.*6.33. Whereupon it is truly said of the learned Expositors, *Est siquidem hoc regnum, regnum Christi, &c.* That is, This Kingdome verily is the Kingdome of Christ; whereby he himselfe by his spirit and belieue of the Gospel, reignes in the minds of his Elect: but how? *justificans eos & salvans*, justifying, and saving them: which gift of God, even *Esay* testified to be so great, *Vt universam creaturam ad exultandum & gratulandum provocet*, that he provokes all creatures to rejoyce, and *exult* for joy, saying: *Rejoyce yee heavens for the Lord hath done it*; *shout yee lower parts of the earth*, *Burst forth into praises ye mountaines*, *For the Lord hath redeemed* Jacob, *and will be glorified in Israel*; but how

Phil.3.3. Rom.14.17,18.

Quest.

Gods righteousnesse the gate to heaven.

Matth.6.33.

hath he redeemed *Iacob?* and how will he be glorified in *Israel?* namely, *by putting away our transgressions as darknesse, and our sinne as a mist,* Esay 44.22,23. *Proinde hoc regnum Christi, recte cælorum regnum vocatur, &c.* Therefore this Kingdome of Christ (say the learned Expositors) is rightly called the Kingdome of heaven; *Viget enim in eo cælestis potentia, & omni terrenæ incomparabiliter præstans*, that is, for there reignes in it an heavenly power, and passing incomparably all earthly excellencie, whereby wee are freed from sinne and death, and doe enjoy eternall peace, and the abundance of all good things: not seeing our King, but yet worshipping him reigning in heaven, *fide animi*, with the faith of our soule believing his Gospel.

Esay 44.22.23.

But what is it to believe his Gospel? these learned Dispensers of Gods mysteries, answer saying, *credere Evangelio est gratuitam justitiam amplecti*, that is, to beleeve the Gospel is to embrace the free given righteousnesse, *making us perfectly, and thus gloriously holy and righteous, from all spot of sinne, in the sight of God freely.* And this is the Kingdome of God, whereof Christ spake, when he sent forth his seventie Disciples, *Luk.*10. saying, *Goe your wayes and say unto them, The Kingdome of God is come neere unto you. But into whatsoever City yee shall enter, if they will not receive you, Goe your wayes out into the streets, of the same, and say, Even the very dust, which cleaveth on us of your City, we wipe off against you, And it shall be easier for Sodom, than for you: Notwithstanding know this, that the Kingdome of God was come neere unto you. verse* 9.10,11.

Luk 10.

Verse 9.10.11.

O good Lord, if the sentence was so terrible in the mouth of the seventy Disciples before Christ had dyed,

dyed, to effect this, how fearefull must it needs be now after he hath groaned out his blood and life upon the Crosse, saying, *It is finished?* and how happy and blessed are they that are Members and Citizens of his Kingdome? but such *Citizens* were the *Ephesians*, when the Apostle said thus unto them, *Now therefore yee are no more Strangers and Forreiners, but Citizens with the Saints, and of the houshold of God, Ephes. 2. 19.* For *yee are not come* (saith the Author to the *Hebrews*) with the people of the Old Testament, *unto the Mountain that might not be touched, nor unto burning fier, nor to blacknesse, and darknesse, and tempest, the sight whereof was so terrible, that Moses said, I feare and quake: But yee are come unto the Mount-Zion, and to the Citie of the living God, the celestiall Ierusalem, and to the company of innumerable Angels, &c.* The glory whereof made S. *Paul* to burst forth in such great thanksgiving, for the Justified and converted *Colossians* saying; *Giving thanks unto the Father, which hath made us meet or worthy to bee partakers of the inheritance of the Saints in light.* Ephes. 2. 19.

But how hath hee made us so meet and worthy? *Quest.*

Answer, even in that *he hath delivered us from the power of darknesse, and out of this present evill world,* as he saith to the *Gal. 1. 4. And hath translated us into the Kingdome of his deare Son, by the forgivenesse of sins*, Whereby (saith *Luther*) *we are translated out of sinne into righteousnesse, out of Gods wrath into his perfect favour, out of death into life.* For (saith he) *when sinne is taken away, in the place of sinne succeedeth righteousnesse, in the place of wrath grace and reconciliation, in the place of death life, and in the place of damnation salvation*: Is not this a blessed Kingdome, and are not they in a truly blessed state and condition, that are *Citi-* *Answ.* Gal. 1. 4.

zens in this Kingdome? for when a man is translated out of ſinne into righteouſneſſe, who ſees not, that all bleſſedneſſe muſt needs follow thereupon; eſpecially being ſo perfect a righteouſneſſe, making us ſo perfectly holy and gloriouſly righteous from all ſpot of ſinne in the ſight of God freely.

All bleſſedneſs accompanieth the righteouſneſs of Chriſt.

Hence it is, that Chriſt is called *Melchiſedec*, That is, the King of righteouſneſſe and peace: and why? but becauſe he makes all his Subjects above their ſenſe and feeling that it may be by faith of his power, *perfectly holy, and gloriouſly righteous in the ſight of God freely*; and ſo abounding in Peace and Joy for the ſame. *Such a new people* (ſaith *Luther*, writing againſt the Jewes, upon *Daniel* 9.24.) *and ſuch a new Ieruſalem is the holy Chriſtian Church gathered, of Iewes and Gentiles. Hi certo ſciunt, &c.* Theſe certainly know, that by Jeſus Chriſt, *peccatum eſſe plenè abolitum*, that their ſinne is perfectly aboliſhed, all prophecie and promiſe is fulfilled, and an everlaſting righteouſneſſe is brought in. For he that beleeveth in him, all his ſinnes are ſealed up, made an end of, and aboliſhed, *& eſt in æternum Iuſtus*; and hee is made everlaſtingly righteous and for ever, for which wee need not runne to Ieruſalem.

Luth. on Dan. 9.24.

For (ſaith he in another place:) *In this Kingdome of heaven, we be made righteous, by the Chriſtian righteouſneſſe, which nothing pertaineth to the righteouſneſſe of the Law, or active righteouſneſſe: But this righteouſneſſe is heavenly, which wee work not, but which by grace is wrought paſsively in us, placing us in the Kingdome of heaven, where is no Law, no ſin, no remorſe or ſting of conſcience, no death, but perfect joy, righteouſneſs, grace, peace, life, ſalvation and glory*: And thus is the Kingdome of heaven *Righteouſneſs, and peace, and joy in the holy Ghoſt*, Rom. 14.17.

Luth. on his *Arga.* before the Galath.

CHAP.

CHAP. XIII.

The Faith of Iustification strengthened.

NOw because the two foresaid enimies of Free Justification, namely, naturall reason and unbeliefe, will bee objecting something against this second part of Free Justification, to the darkning, and (if it can) to the utter frustrating of the same: Let us now add something for the strengthening of Faith against such objections: and they are only two, that I have at any time heard of: the first objection and last refuge of unbeliefe is this.

Object. Of unbeliefe.

Yea, I am perfectly righteous, and a sinner also in the sight of God; for as God beholdes me in Christ, he sees me perfectly righteous; but as he beholds mee in my selfe, he beholds mee a sinner, at leastwise in the imperfections of my sanctification: for as when Christ hung dying upon the Crosse, God saw him a sinner, by the imputation of our sinnes unto him, and yet notwithstanding saw him perfectly righteous also in himselfe; so doth he see us perfectly righteous in Christ, and sinners also in our selves: To which objection, I answer.

Answ.

First, generally that the scope of this Objection is to make the *Arke* and *Dagon* stand together, which by no meanes will be: but more particularly, I will first shew the weaknesse and falsitie of the two reasons, taking

taking away the Pillars whereon it resteth, and then shew the absurdities of the position it selfe. And first of the later reason; which because it seemes to bee drawn from the Apostle, appeares to be the stronger; and therefore I will shew the true meaning of the Apostle, that we must hold too; and then wherein it is stretched upon the tenter-hooks, to conclude, that, which the Apostle meaneth not: For first although it is true, That as by the Almighty power of Gods imputation, Christ was cloathed and (as *Luther* truly saith) *inwrapped in our sins, as he was inwrapped in our flesh, and blood*: So we by the same Almighty power of Gods imputation, are cloathed and inwrapped in Christs own righteousnesse: whereupon concurres this following agreement, That as Christ by Gods imputation was made, not an imaginary sinner, but really a true sinner for us, and so truly and really suffered the curse of God, and true rending and tearing upon the Crosse, even unto true and reall death, for true sinne that God saw truly upon him: so we likewise by Gods imputation of Christs righteousnesse unto us are made, not imaginarily (as the Papists cavill) but, really and truly righteous from all spot of sinne in the sight of God freely, and so truly and really blessed; not to an imaginary life, for an imaginary putative righteousnesse (as the Papists cavill;) but to a true and reall inheritance of everlasting life, for Christs true everlasting righteousnesse, that God sees truly upon us, and wee made truly *perfectly holy and righteous from all spot of sin in the sight of God freely*, by the same: As this (I say) is the scope of the Apostle, wherein wee agree; so in other points stretched further, there is great difference and utter dislike, especially

As Christ was truly a sinner and cursed; so is a Beleever truly just and blessed in him and by him.

in

in three things, overthrowing this reason, because it is stretched further than the foresaid scope of the Apostle: For

Three reasons why Christ was both a sinner and righteous at one time, otherwise than we are.

1

First, that Christ might be a true and perfect Mediator, and Redeemer, it was necessarie, that our sins being imputed unto Christ, and he hereby made a sinner, It was necessary (I say) that God, at that very present time, should in him see also a perfect and everlasting righteousnesse, like a sea swallowing up a spoonfull of Inke, and utterly abolishing our sinnes layed upon him; whereby he might bee able to cleere himselfe from our sinnes, and so free both himselfe and us from sinne, the curse, and death that was upon him: for otherwise hee could not bee a perfect Mediator and Redeemer; and therefore it was necessary that God should see him at the same time both a sinner, and yet endued with a greater and everlasting righteousnesse, putting out and abolishing all our sins by Gods powerfull imputation layed upon him; but there is no necessity of the like in us: but contrariwise, we being now by the power of Gods imputation cloathed with the wedding-garment of that perfect and everlasting righteousnesse of Christ, and thereby translated out of the kingdome of sinne and darknesse, into Christs Kingdome of righteousnesse and light, God sees our sinnes abolished by a double meanes: first by Christ abolishing them in and from himselfe by his death and resurrection: and secondly, hee sees them abolished in and from us by that perfect and everlasting righteousnesse of Christ, wherewith wee are cloathed, and made *perfectly holy and righteous from all spot of sinne in the sight of God freely*: For if God should not see our sins by his Sons righ-

Our sinnes are abolished by two meanes.

righteousneſſe utterly aboliſhed out of his ſight; and ſo we not made only & meerly the righteouſneſſe of God in his ſight: then our ſins ſhould ſtand unaboliſhed as check-mate with the righteouſneſſe of Chriſt, that is, inviſibly upon us; as if ſome darkneſs were ſo groſſe and thick, that God could not ſee his Sun-beames of force to ſwallow up and aboliſh the ſame, ſo we make by this conceit, Chriſts righteouſneſſe not able to aboliſh them utterly out of the ſight of God; which to ſay or think were grievouſly derogatory to Chriſts perfect and everlaſting righteouſneſſe. But becauſe Chriſts righteouſneſſe, wherewith wee are myſtically cloathed, is of more force utterly to aboliſh our ſinnes out of Gods ſight, than the Sun-beames comming with her full force into a dark houſe is able to aboliſh darkneſſe: therefore ſaith Chriſt to his Spouſe, complaning of ſinne and darkneſſe to her ſenſe and feeling: *Behold thou art faire my love, behold thou art*, not both faire and foule, as I was upon the Croſſe, but thou art *all faire my love*; & before me by the power of my righteouſneſs, *there is not one ſpot in thee.* And the Elect veſſell put a part to diſpence this great myſterie, ſhewes the reaſon hereof, ſaying, *we have not one ſpot or wrinkle or any ſuch thing in the ſight of God, Epheſ.* 5.27. why? *Becauſe the righteouſneſſe of the Law is* (though not inherently and actively, as the Papiſts would have it;) yet Evangelically and paſſively *fulfilled in us*, *Rom.* 8. 4. but for the righteouſneſſe of the Law to be fulfilled *in us*, in the ſight of God, and yet for God to ſee one ſpot or wrinkle in us, and ſo wee to be both faire and foule in Gods ſight, are ἀσύστατα, flat contraries, that overthrow one another, and cannot ſtand together: whereby wee may ſee how true that ſaying of *Luther* is; who (as

The B. cannot bee both faire and foule in Gods ſight.

Epheſ. 5. 27.

Rom. 8. 4.

(as Maſter *Foxe* teſtifies) came forth in *Pauls* veine of teaching, and ſaid, *By Chriſt dying upon the Croſſe, he hath ſo purged our ſinnes out of Gods ſight, that God doth ſee nothing elſe in the whole world of true Beleevers, but a meere cleanſing and righteouſneſſe.* *Luther* came in *Pauls* veine of preaching. *Luther* in Gal. chap. 3. verſ. 13.

A ſecond reaſon and difference, why Chriſt was both a ſinner and righteous in the ſight of God otherwiſe than we are, is taken from the end why Chriſt was made a ſinner and righteous: for he was made a ſinner, but for a while, untill his ſea of righteouſneſſe had ſwallowed up and utterly aboliſhed our ſinnes out of Gods ſight; and for no other end, but that wee that were ſoule in the ſight of God, might not bee found foule in the ſight of God; and that we that were unrighteous, might not be found unrighteous in the ſight of God, but only righteous: but if we be found in the ſight of God, both faire and foule, both righteous and unrighteous; then Chriſts becomming a ſinner for us, is fruſtrated and made voyd: but becauſe he becomming a ſinner but a time for us, hath thereby made us meerly and only righteous for ever in the ſight of God, as the Apoſtle, *Heb.* 10. 14. teſtifies, ſaying, *With one offering he hath made perfect for ever all them that are ſanctified:* hereby Chriſts becomming a ſinner for us is not fruſtrated, but hath attained his full and due end; and this is the true meaning of the Apoſtle, 2 *Cor.* 5. 21. ſaying, *Hee that knew no ſin, was made ſinne for us:* why? and to what end? *That we being tranſlated into him might be made* (he ſaith not both ſinners and righteous in the ſight of God as Chriſt was, but) *the righteouſneſſe of God*, that is, as the figurative abſtract imports, nothing but righteouſneſſe, and only

Heb. 10. 14.

2 Cor. 5. 21.

and

and meerly the righteousneſſe of God for ever; for which cauſe *Daniel* prophecied, *that Chriſt by his death ſhould make an end of ſin, and bring in an everlaſting righteouſneſſe*, *Dan.9.11.24.*

Dan.9.11.23.

3 Thirdly, this compariſon is miſapplyed and deceives, becauſe it is grounded upon a wrong inſtance of time; for wee are not to compare the manner of our being made righteous in the ſight of God to the the time, caſe, and condition of Chriſt, whilſt he hung dying upon the Croſſe, when he was both a ſinner and righteous; but to the time, caſe, and condition of Chriſt when he was riſen againe from the dead, when he had quite aboliſhed our ſinne, that by Gods imputation lay upon him; and having ſhaken off our ſinne, (as *Sampſon* had ſhaked off his new ropes) was only perfectly holy and righteous in the ſight of God, by virtue whereof he had ſhaken off death, and was riſen againe. Becauſe although hee merited our Juſtification by his paſſion and death; yet he did fully accompliſh the ſame by his reſurrection: as S. *Paul* teſtifies, 1*Cor.*15. ſaying, *If Chriſt be not riſen, yee are yet in your ſins.* Therefore the contrarie holds true, Chriſt being riſen, wee are not in our ſiunes, that is, wee are by his reſurrection made *perfectly holy and righteous from all ſpot of ſinne in Gods ſight freely.* And yet more plainly ſpeaks the Apoſtle, *Rom.*4.25. *He was delivered to death for our ſinnes, and is riſen again for our Iuſtification*: that is, his riſing again hath fully accompliſhed our perfect Juſtification, thus making us like to himſelfe, as he was in his reſurrection, that is, only *perfectly holy and righteous from all ſpot of ſin in the ſight of God freely.*

The beleever is made righteous as Chriſt at his reſurrection.

1 Cor.15.17.

Rom.4.25.

And thus doe the Diſpenſers of Gods myſteries, the faith

faithfull Expoſitors compare the manner of our being made righteous by Chriſts reſurrection in the ſight of God. Whereupon *Luther* ſaith thus, *Chriſt riſing againe the third day from death, now liveth for ever: and there is neither ſinne nor death found in him any more; but meere righteouſneſſe, life, and everlaſting bleſſedneſſe: then faith layeth hold upon this innocency, and this victory of Chriſt, whereby by faith only we are made thus perfectly righteous. Look then* (ſaith he) *how much thou doſt beleeve this, ſo much thou doſt injoy it. If thou believeſt ſin, death, and the curſe to be aboliſhed, they are aboliſhed. For Chriſt hath overcome and taken away theſe in himſelfe, and will have us to beleeve, That like as in his own perſon there is now after his reſurrection, no ſin nor death, ſo there is none in ours, ſeeing he hath performed and accompliſhed all things for us.* *Luth in Gal. 3 13*

Hereupon alſo doth *Calvin* ſay, that the miniſtrie of *Iohn Baptiſt*, being a meane or middle between the Prophets and Apoſtles, although hee paſſed all the Prophets in ſaying, *Behold the Lamb of God that taketh away the ſinne of the world, wherein he ſhewed forth the Sunne of the Goſpel: yet* (ſaith he) *becauſe he did not expreſſe that ſame incomparable ſtrength and glory, which at length appeared in his reſurrection; therefore Chriſt ſaith that the leaſt in the Kingdome of heaven is greater than hee*: muſt not Preachers therefore take heed that they doe not darken, much leſſe drown this incomparable ſtrength *and glory*, that ſo farre paſſed *Iohns* miniſtry now accompliſhed in his reſurrection? But (alas) how few are there among us, that know what this incomparable ſtrength and glory of Chriſts reſurrection is? much leſſe doe we cauſe people *to preſſe with violence* above *Iohn into the kingdome of heaven*, by laying

Calvin. inſt. lb 3. cap 9. ſect. 5. The miniſterie of *Iohn Baptiſt* a middle betweene the Prophets and Apoſtles.

laying forth above him this incomparable ſtrength and glory.

Object. Now concerning the other reaſon, That as God beholds us in Chriſt, ſo hee beholds us perfectly holy and righteous; But as hee beholds us in our ſelves, ſo he ſees us ſinners, at leaſtwiſe in the imperfections of our ſanctification.

Anſw. To which I anſwer, that God doth behold us two manner of wayes, firſt *Phyſicè*, as we are his creatures, *in whom wee live, and move, and have our being*; and ſo God alwayes beholds us in our ſelves, and ſeeth us meerly his creatures, as to eat, and drink, and move, and ſuch like: ſecondly, hee beholds us *Theologicè* two manner of wayes: firſt in our ſelves; ſecondly, in Chriſt: as he beholds us in our ſelves, we are corrupted, and ſinfull by the fall of *Adam*; which is our curſed and loſt eſtate before our Juſtification and converſion, wherein we are out of Chriſt, and members of the Devill, and veſſels of wrath and damnation; which when a man ſeeth, hee deſires nothing more, than to be Juſtified, that he may be delivered out of that wofull eſtate; whom when God hath taken pitty of, and Juſtified, then hee is tranſlated out of himſelfe into Chriſt, out of the old *Adam*, into the new *Adam*, out of the wild bitter Olive, into the ſweet Olive, and true vine Chriſt: Becauſe hee is tranſlated out of ſinne into righteouſneſſe, out of the curſe, into bleſſedneſſe, out of death into life, and out of damnation into ſalvation, and ſo delivered out of his former miſery: ſo that hee that holds, that God beholds us both in Chriſt, and in our ſelves, muſt needs bee an utter and monſtrous hypocrite; becauſe firſt he ſees not what an horrible thing it is to be in our ſelves; out

God beholds us two manner of wayes.

Firſt, *Phyſicè*.

Secondly, *Theologicè*.

out of Christ being most true, that *Luther* saith, *horrendum est de Deo extra Christum cogitare*; that it is an horrible thing once to think of God, out of Christ. Secondly, he desires not to bee found out of himselfe; in Christ only: and thirdly, hee discernes not the antithesis, and flat contrariety, that is between the blessed estate, what it is to bee in Christ; and the cursed estate, what it is to bee in our own selves out of Christ; which cannot stand together, but doe utterly overthrow one another: for although it is true, that wee may, yea, and ought to consider, and ever and continually to remember, what we were, when we were in our own selves out of Christ, as *Paul* teaches, *Ephes.* 2. as namely, *dead in trespasses and sins, following the course of the world, without God in the world, the children of wrath*; and such like. Yea, and God hath left a feeling of these things to dwell still in us, as if wee were not translated out of sinne into righteousnesse; out of our selves into Christ, out of death into life, out of damnation into salvation, That (as I have often said) we may live by the faith of Gods power, working these upon us, by himselfe alone, and not by our sense, sight and feeling: although (I say) wee may, and ought thus to consider what we were, yea, and are to our sense and feeling in our own selves; yet notwithstanding wee are not in our own selves, after that we are justified and converted, but only in Christ, although we finde the fruit, operation and power thereof, but according to our faith. Proofs that being justified, wee are not in our own selves, but in Christ only, are evident in the foresaid Epistle to the *Ephes.* 2. saying, Remember that *yee were in times past Gentiles in the flesh*: that is, in your own selves and lost nature, yee

Luth. in Gal. 1. & 3.

Ephes. 2.

Why we have continuall feeling of sin left in us.

Ephes. 2.

were (I say) at that time out of Christ, *and without God in the world*, *vers.* 11. 12. *and were by nature the children of wrath*, *vers.* 3. *But now* (saith he) *being in Christ Iesus, yee which once, or in times past, were farre off, are made neere by the blood of Christ*, *vers.* 13. *Now therefore yee are no more* (mark the word, *no more*,) *Strangers and Forreiners*, *but Citizens with the Saints, and of the houshold of God*, *vers.* 19. Thus are we now being by Justification translated out of our own selves into Christ. But yet we may be considered (as we see here) what we were; yea, and what wee are to our sense and feeling, in and of our selves, being considered out of Christ: when yet wee are not out of Christ: as,

Vers. 11. 12.
Verse 3.
Verse 13.
Verse 19.

An apt similitude.

For example, a graft or branch of a wild bitter Olive being grafted into the sweet Olive, and now partaking of the nature of the sweet Olive, may yet notwithstanding bee considered what it was, and what it is, considered in and of it selfe; and yet, now it is not in it selfe, and in its own nature and condition, but in the sweet Olive, and grown into the nature of the sweet Olive. Or yet more plainly thus: A poore woman, that was in extreame poverty, and in great debt, and arrested, and cast into prison: although shee be from thence taken out, and married to a rich noble man, and so her debt discharged, and shee made of poore, rich in apparell, wealth and honour; yet notwithstanding, shee may bee considered, and she her selfe ought in true gratitude, often to call to minde, what shee was, and what shee is, considered in and of her own selfe: And yet indeed shee is not as shee was, neither yet in her own selfe, but in her husband, altogether in a free state, and in a rich condition. And in this sense did S. *Paul* say, and the true right

Another plain similitude.

faith

faith muſt ever ſay, *I live not now, but Chriſt lives in mee: and in that I now live, I live by the faith in the Sonne of God, who loved me, and gave himſelfe for mee*; namely, to Juſtifie me, and thereby hath made mee by himſelfe alone, *perfectly and gloriouſly holy and righteous, from all ſpot of ſinne, in the ſight of God freely.*

Neither doth God behold us, being Juſtified in the imperfections of our ſanctification: why? becauſe as I have abundantly ſhewed before, both by expreſſe Scripture, as alſo by the unanimous conſent of all the beſt Diſpenſers of Gods myſteries, That Juſtification doth not only preſent us, and our perſons, perfectly holy and righteous, from all ſpot of ſin in the ſight of God *freely*, but alſo taketh away from before God, and aboliſheth all the imperfections of all our works out of the ſight of God: ſo that *to the pure* and to the believing *all things are pure*; as to the unbelieving nothing is pure; but their beſt good works are filthy and abhominable in the ſight of God.

Now then when both the perſons of the believing are by Chriſts righteouſneſſe perfectly pure in the ſight of God; and when all the imperfections of their works are aboliſhed out of Gods ſight, thus making them alſo perfectly pure and righteous in the ſight of God, how then doth God ſee them in the imperfections of their ſanctification? but to ſay, when God hath juſtified both us and our works, that God ſees us in the imperfections of our ſanctification, is another evident mark of an hypocrite, that was never yet truly humbled for the imperfections of his ſanctification; nor ever yet truly killed with the Apoſtle, by underſtanding the tenth Commandement, making both him and all his righteouſneſſe, and beſt good

An evident mark of an hypocrite.

works as a menſtruous cloath, that is, damnable ſinne in the ſight of God: for then hee would be glad to take the benefit of Free Juſtification, to make him clean in the ſight of God, from all the imperfections of his beſt good works, in the imperfections of his ſanctification; for hee would eaſily ſee, that if all his righteouſneſſe, be as a menſtruous cloath in the ſight of God, by reaſon of the imperfections of his ſanctification, how horrible are the imperfections themſelves, that make his ſanctification ſo filthy and loathſome in the ſight of God: and how farre are theſe from the minde and faith of the Apoſtle, that would not be found in his own righteouſneſſe of ſanctification, that was of the Law, but only in the righteouſneſſe which is of God through faith: and yet Theſe dare be found in the ſight of God; and will uphold alſo, that God beholds his children in the imperfections of their ſanctification. But are not theſe imperfections of our ſanctification ever to our ſenſe and feeling, like to continuall running ſoares in us? *Pſal.* 77. 2. & *Pſal.* 38. 3. and make us to our ſenſe and feeling miſerable? *Rom.* 7. 24.

Pſal. 77. 2. Pſal 38. 3. Rom. 7. 24.

Iuſtification as the balm of Giliad, to heal all the ſores and imperfections of our ſanctification. Rom. 8. 2. 3. 4.

And is not Juſtification given us as the balme of *Giliad*, to heale theſe ſoares of the imperfections of our ſanctification before God? *Rom.* 8. 2, 3, 4. and when wee have apprehended by Faith free Juſtification to heale us of the ſame, are wee not perfectly healed from this menſtruous cloath, and continuall running ſores of the imperfections of our ſanctification, in the ſight of God? how then doth God behold us in the imperfections of our ſanctification, that are perfectly healed out of his ſight? *Pſalme* 103. 2. *Eſay* 53. 5.

Pſal. 103. 2. Iſay 53. 5.

Again

Againe, if Iustification doe not heale the children of God, of the imperfections of their sanctification from before God, what serves it for, after their conversion? have the children of God any sinnes to heale after their conversion, but the imperfections of their sanctification? and if it heale not these out of Gods sight, is not Iustification nullified, and made of no use, after a child of God is converted? saith not the Scripture every where the flat contrary? was it not from the spots and wrinkles of the imperfections of their sanctification, whereof S. *Paul* said to the converted *Ephesians*, that they were to shew the like to their Wives, as Christ in love, had made them clean from all spot, or wrinkle, or any such thing before God? was it not from the imperfections of their sanctification, whereof S. *Paul* said to the converted *Colossians*, That they were *made so holy, that they were without all blame and without all fault in the sight of God?* was it not most directly of the imperfections of our sanctification, of which S. *Iohn* spake, saying, *If we walk in the light, as God is in the light, the blood of Iesus Christ his Sonne doth make us clean from all sinne*; 1 *Iohn* 1. 7. And mark how hee saith *from all sinne*, and therefore from the imperfections of our sanctification; except the imperfections of our sanctification, which sometimes are too foule, even to the eyes of men, bee no sinnes. But if our Iustification, by the blood of Christ, doe not make us in the sight of God clean from all the foule imperfections of our sanctification, who then makes us clean from the imperfections of our sanctification, but we our selves, by the spirit (as the Papists say?) and this is that which our proud natures would faine challenge to our selves;

1 Iohn 1. 7.

The pride of our nature.

and is in truth the very kore of this ſore: but what ſaith the Doctrine, that firſt reformed our Church from Popery taught by them, which afterward confirmed the ſame by their blood, ſaying, *For a man to goe about by his own works*, (as by repentance, mortification, and ſuch like,) *to take away and purge his own ſinnes; and ſo to make himſelfe righteous by his own works, either in whole or in part, is the greateſt arrogancie and preſumption, that Antichriſt could ſet up againſt God.* And yet we muſt marke that Antichriſt alledgeth for himſelfe, That he cannot ſo take away and purge his ſinnes, either in whole by his firſt Juſtification by Chriſt; or in part, in his ſecond Juſtification by Chriſt; but by the merit of Chriſt, and aide and ſtrength of the holy Ghoſt aſſiſting him. But yet he is worthily condemned for Antichriſt; becauſe he doth not give the glory of taking away and purging our ſinnes, and ſo *making us perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely*, to Chriſt to have done it alone by himſelfe, *Heb.* 1. 3. becauſe to purge away ſinne out of the ſight of God, and to make righteous before God, is the proper work of the Godhead, and too high a work for any creature to performe. Whereupon it followes, ſeeing we cannot purge and put away, from before God, the imperfections of our ſanctification; becauſe it is true which *Luther* ſaith, that whilſt wee goe about to purge and put away one ſin, we defile our ſelves with many more, as if one, to put away one ſpot in his face, ſhould waſh himſelfe in puddle mire; and if Juſtification neither aboliſh, nor put out of Gods ſight, the imperfections of our ſanctification, we muſt needs remaine miſerable ſtill in the filthy menſtruouſneſſe of our ſanctificati-

Sermon of free Juſtification and free ſalvation: ſecond part.

Heb. 1. 3.

To purge away ſinne before God, is the proper work of the Godhead.

on:

on: but alas, this is ſuch a groſſe abſurdity of an unbelieving dead heart, that it is not worthy to ſpend ſo much inke and paper in confuting it: only by the falling of theſe two Pillars to the ground, holding up this propoſition, the propoſition it ſelfe (namely that *we are both righteous, and ſinners alſo, in the ſight of God*, being the laſt refuge of unbeliefe) *falls flat to the ground*; the falſneſſe whereof although it might bee proved with many arguments, yet theſe foure ſhall be ſufficient.

Foure Arguments, proving that we are not both righteous and ſinners in in the ſight of God.

I

Firſt, it is contrary to the expreſſe and plaine Scriptures and Word of God, That when we are Juſtified we are both righteous and ſinners alſo in the ſight of God; for *Paul* ſaith *Epheſ.*5.8. *Yee were once in times paſt darkneſſe*; There is the time of our being ſinners, and in our ſinfull nature paſſed, and gone: *But now are light in the Lord*; There is the time of our Juſtification, and being righteous in the ſight of God now preſent; and it only ſtill abiding, *walk* (ſaith he) *as the children of light*: Here is ſanctification ſhewing and declaring to men our new condition and ſtate, that wee are now only in, before God. So likewiſe ſaith Saint *Paul*, to the *Corinthians*, *And ſuch were ſome of you*: that is, ſome one way, and ſome another way, were all of you foule and defiled in the ſight of God, with all manner of ſinnes in time paſt: *But* (ſaith hee, as the Word of the preſent time imports,) *now yee are waſhed, now yee are ſanctified, now yee are Iuſtified in the name or power of the Lord Ieſus, and by the ſpirit of our God.* What can bee more plaine, That the time, ſtate, and condition wherein they were foule and ſinfull, was paſt and gone; but the time, ſtate, and condition, wherein they were waſhed, and made righteous to

Epheſ.5 8.

God-ward by Juſtification, and alſo to men-ward by ſanctification was only preſent, and abiding for ever.

Rom. 5. 8. 9. So likewiſe, *Rom.* 5. 8, 9. *Seeing* (ſaith the Apoſtle) *While wee were yet ſinners, Chriſt died for us; much more then being now Iuſtified by his blood, wee ſhall bee ſaved, &c.* Where we ſee plainly, that the time and condition of being ſinners, is confined to the time paſt; and the time and condition of being Juſtified, and made no ſinners, but perfectly righteous in the ſight of God, is confined to the time, and condition preſent to abide forever.

The eſtate of juſtification abideth for ever.

2 From the contrarieth of the ſtates.

Secondly, that wee are both righteous and ſinners alſo, in the ſight of God, both together, is diſproved by the Antitheſis and contrariety, which God hath put between theſe two ſtates and conditions, which meeting both together, doe overthrow one another; for whilſt wee are ſinners in the ſight of God, wee are branches in the bitter wild Olive; but when wee are Juſtified and made perfectly holy and righteous in the ſight of God, we are ingraffed into the ſweet Olive; or rather made branches in the bleſſed Vine, Chriſt, *Ioh.* 15. But we cannot be branches in the wild Olive, and removed and ingraffed branches into the ſweet Olive, and into the bleſſed Vine Chriſt Jeſus both together: ſo likewiſe whilſt we are ſinners in the ſight of God, wee are under the power of darkneſſe; but when we are juſtified, and made perfectly holy and righteous in the ſight of God, God hath delivered us out of the power of darkneſſe, *and hath tranſlated us into the kingdome of his deare Sonne, Coloſ.* 1. 13. Wee are not then under the power of darkneſſe, and tranſlated out of it into the kingdome of heaven, both together. Againe, whilſt we are ſinners in the ſight of God, wee

Ioh. 15.

Coloſ. 1. 13.

are

are members of the Devill, but when we were iustified and made perfectly righteous in the sight of God, We are made thereby the members of Christ: but we cannot bee the members of Christ, and the members of the Devill, both together.

Thirdly, that wee are both righteous and sinners also in the sight of God, doth frustrate and overthrow the end and intent of his works of redemption, wrought upon us. For when wee were sinners, and thereby foule and loathsome in the sight of God, God gave us his Son, *That the blood of Iesus Christ his Sonne might make us clean from all sin*: but to what end and intent doth hee with his blood make us so clean from all sinne? is it not to the end and intent that we should not bee found foule and loathsome still, in the sight of God, in any sinne? If then notwithstanding, this washing and making of us cleane, wee be still foule and loathsome in the sight of God, is not this end and intent of Gods work disappointed and frustrated? And is it not an evident sign of a dead unbelieving heart to conceive Gods promises so vainly? So likewise for the second part of Free Justification: If God hath made us perfectly holy and righteous in his sight, to the end and intent that we should not be found, as before, unrighteous in his sight; if we be yet found unrighteous in the sight of God, is not his work disappointed and frustrated of his end and intent? 3 It frustrateth the end of our redemption.

Againe, for the fruits and effects thereof: If we bee cut out of the wild Olive Tree, & graffed into the sweet Olive, to the end and intent, that we should not bee branches in the wild Olive, If we bee still branches in the wild Olive, Gods work of removing us out of the wild Olive, and making us branches in the sweet Olive,

or

or blessed vine, Christ Jesus, is frustrated. Briefly, if when we were members of the Devill, we were by Justification translated out of him, and made the members of Christ, to the end and intent that by Justification we should not be the members of the Devill: if wee bee still sinners in the sight of God, and so still the members of the Devill, Gods work were overthrowne, disappointed and frustrated; and is it not an horrible thing so to conceive, and seeme to maintaine Christs benefits, as to frustrate them of their ends? and so to nullifie them, and make them as good as none? This made *Paul*, *Luther*, and such like faithfull servants of Christ, so zealous, and so to thunder against such dead-hearted, unbeleeving, and wrangling Sophisters, as under a colour of friendship with Christ, and of upholding and maintaining his truth, did indeed overthrow and frustrate the same.

Paul and *Luther* zealous against dead-hearrednesse, and unbeliefe.

And lastly, if we be no otherwise justified, than that we are both righteous and sinners also in the sight of God, hereof will follow many absurdities.

As first, God should be, in his promises, Yea and Nay. But *God is faithfull* (saith the Apostle) and all his promises are not yea and nay, *but only, yea and amen*, 2. *Cor.* 1. 18, 19. 20.

2 Cor. 1. 18, 19, 20.

Secondly, if we be both righteous and sinners also in the sight of God, then (as *Luther* truely saith) we are justified, and not justified; we are healed, and sore also.

Thirdly, that way that we are perfectly righteous, we are well, and have reason to be well content with the same: but that way that we are in the sight of God sore, and sinners, we must goe look for new salves, and new meanes and remedies of making us righteous in

in the ſight of God: For Chriſt hath healed us in the ſight of God one way, but we are ſore in the ſight of God another way; and that way that we are ſinners and ſore ſtill in the ſight of God, Chriſt hath not healed us of, whilſt we be ſinners in the ſight of God. And hence it is indeed, that the Papiſts, and all others that are ignorant of *Free Juſtification*, (that is, how perfectly we are healed by the ſame in the ſight of God) but are carried with a legall holineſſe, doe pervert Sanctification and Repentance; that whereas they are not healing (for *by Chriſts ſtripes alone we are healed*) but are declarative, meerly declaring to the eyes of men, that we are healed, beautified, and approved of in the ſight of God, by being by Juſtification made *perfectly holy and righteous, from all ſpot of ſinne, in the ſight of God freely*; They confound them, and make Repentance, and Sanctification and holy walking, and ſuch like to beautifie, heale, adorne, and approve us to the ſight of God; running hereby into a prepoſterous eark and care to approve our ſelves to God-ward, under the name of Sanctification and Repentance, by our owne righteouſneſſe, wrought in us by the ſpirit, as the Papiſts ſay, and by holy walking in all Gods Commandements; confeſſing *free Juſtification* by the By, but flatly preaching as if we were not made perfectly holy and righteous from all ſpot of ſinne in the ſight of God, freely: ſo that take me the Papiſts Sermons, as namely *Bellarmines*, and in many of them, where he doth not *evagare* to by-Ceremonies, but keeps to the fundamentall points of Religion, and to the ordinary phraſes of forgiveneſſe of ſinnes, Repentance, Sanctification, Charity, Love, holineſſe of life by walking in Gods Commandements, and of the

They that are ignorant of free Juſtification doe pervert Sanctification and Repentance.

Eſay 53.5.

Little difference between the sermons of Papists and many of our Protestants.

the imitation of the virtues and life of Christ, and such like, and you shall finde little or no difference between a Papists Sermon, and the Sermons of many of our Protestants; but both a-like, justling Christ out of his office: because you shall finde that both a-like preach these, as if Christ himselfe alone had not made us perfectly holy and righteous, from all spot of sinne, in the sight of God freely: but suppressing this, you shall heare abundantly, That doing of these, we are pleasing to God, beautifull, approved, acceptable, just, righteous, holy, beloved, the children of God, true Christians, blessed of God with all manner of blessings, heires of salvation: and what not? And yet you shall heare in some Protestants Sermons that which I feare by these manifold absurdities, is farre worse; namely, that we are by Justification made as perfectly cleane from all sinne, and as righteous as Christ himselfe in the sight of God; and yet we are sinners also in the sight of God: these are like a shrewd Cow, that gives a good milch, and then kicketh it all downe, when she hath done.

Chrysost Luther, Erasmus, Pellican, upon Gal. 2.17,18,19,20, 21.

For certainly this is that which *Chrysostome, Luther, Erasmus, Pellican*, and other Interpreters upon these verses, *Galat.* 2.17, 18, 19, 20, 21. doe say to bee a making *our selves transgressors, by building up that againe, which we grant to be destroyed: It is an abrogating of the grace of Christ, and blasphemy*, to say when Christ hath made us *perfectly and sufficiently righteous, from all sinne, in the sight of God freely*, that we are yet found sinners our selves before God; and so must needs make up some righteousnesse to heale this sinne by the law and good works, wrought by the spirit, as the Papists say, in the sight of God: the words of *Chry-*

Many Preachers destroy what they build ed.

sostome

ſoſtome cited by *Calvin*, are plaine, ſaying thus, *Si quærentes &c. If we ſeeking to be made righteous in Chriſt, nondum plenè juſti ſumus, ſed adhuc immundi*; are not yet full and compleatly juſt and righteous, but are yet uncleane, neither Chriſt alone ſufficeth to righteouſneſſe: it followeth that Chriſt is the Miniſter of that doctrine, which leaves men in ſinne: *hoc abſurdo propoſito, blaſphemiæ inſimulat Paulus eos, qui partem juſtitiæ attribuunt legi, &c.* this abſurdity being propoſed, *Paul* accuſeth all thoſe of blaſphemy, which give to the law any piece of making us righteous, (although it be wrought by the ſpirit, as the Papiſts ſay) and call it a righteouſneſſe, not of the law, but of the Goſpel. But (ſaith *Luther*) *Si hoc verum eſt, &c.* if this be true, that we are juſtified and made righteous by Chriſt, *impoſſibile eſt nos eſſe peccatores*, it is impoſſible that we ſhould be ſinners. *But if we being juſtified, are yet found ſinners; then he that is juſtified and holy in Chriſt, is not juſtified, or holy; but hath need of the righteouſneſſe and holineſſe of the law*, beſides the righteouſneſſe of Chriſt, to heale him, and make him righteous that way, that he is yet a ſinner in the ſight of God, and is not healed by Chriſt. Whereupon *Luther* truely concludeth, ſaying thus, *It cannot bee therefore, but that the Papiſts, and all ſuch, as are ignorant of the righteouſneſſe of Chriſt, aut non rectè tenent*, or do not rightly underſtand the ſame (namely, how perfectly holy and righteous it makes them from all ſpot of ſinne, in the ſight of God freely) it cannot be, but they muſt needs mingle, and ſo confound the Law and the Goſpel, turne Chriſt into *Moſes*, and *Moſes* into Chriſt, and pervert the whole Goſpel of Chriſt; yea, and runne into thoſe fifty diſcommodi-

ties.

ties against Christs glory, discovered in the Epistle to the *Galathians*, layed open by *Luthers* exposition upon the same, and briefly collected and prefixed in a short Table in the beginning of that Treatise of *Luther* upon the *Galathians*, translated into English, and allowed by publick authority; plainly shewing, how good life, and good works preposterously taught, before there is a right faith, and joyfull knowledge of free Justification grounded soundly in the heart, Doe under the name of the Gospel, overthrow the Gospel, rob Christ of his glory, and procure many other fearefull and dangerous evills to the soules of men, and hurt of the whole Church. Being exceedingly to bee lamented, that so great evills are so dangerously neglected, under a pretence, and fair visour of a godly life, and a carefull endeavour, by the spirit of God (as the Papists and others boast) of serving of God, and walking religiously in all Gods Commandements.

The fourth absurditie is, That if we be both righteous and sinners in the sight of God, wee are reconciled and not reconciled; wee are adopted and not adopted; for wherefore are we reconciled and adopted, but because we are made righteous, in the sight God? but therefore it must follow by the nature of Contraries, that because we are sinners also in the sight of God, we are neither reconciled, nor adopted. Briefly as we are righteous in the sight of God, so we must goe to heaven; but as wee are sinners in the sight of God, wee must goe to hell. But is not this to bee Saint *Iames his double-minded man*, in the highest degree, and in the highest points of salvation, that is, *unstable in all his wayes?* Neither (saith he) *let that man think that hee shall receive any thing of the Lord*, *Iam.* 1. 7, 8.

S Iames his double minded man.

Iam. 1.7,8. For doth not this faith, when Chriſt hath undertaken to waſh away our ſinnes, which is the Devils dung, that only defiles a man in the ſight of God, *Mark.* 7. and utterly aboliſh them out of his Fathers ſight; doth not this faith (I ſay) that wee are both righteous, and ſinners alſo in the ſight of God, deny the efficacie of the blood of Chriſt, to have waſhed away our ſinnes; and ſo leaves the abominable and loathſome dung of our ſinnes, being the image of the Devill, ſtill in his fathers ſight? And if Iuſtification being brought in, to this end, even to aboliſh our ſinne from before God, ſhould yet leave us foule and filthy to his Fathers view; doth not this faith, not only fruſtrate Iuſtification of his appointed end but alſo, make it like the garments of *Davids* Meſſengers, which the *Ammonites* clipped ſo ſhort, that they were not able to hide their ſhame? which is moſt horrible once to conceive of Chriſts glory, *Free Iuſtification*; ſeeing Chriſt himſelfe did command the *Laodiceans to get on his white-garment, that their filthy nakednesse might not appeare?* *Revel.* 3.18. And if it were a terror, and a ſmiting to *Davids* heart, to cut off but a little of the lappet of *Sauls* garment; ought it not to be an exceeding terror to a Chriſtian heart to clip ſo ſhort the garment of Chriſt, as to think, that it doth not utterly aboliſh (and cleane put our of Gods ſight all our ſinnes? leaving none for us to put out before his Father; and therefore hath made it (as *Bernard* ſaith) ſo large and long a garment, for that end and purpoſe?

James 1.7.8.

Mark. 7. 9.

Iuſtification made like the garments of *Davids* Meſſengers.

Revel. 3.18.

And therefore hearken to the advice of a well approved Labourer in our Church, worthy ever the meditating, becauſe it is moſt pithy, Evangelicall, and truly ſaving, after this manner, *Caſt away the raggs of thy*

thy owne righteouſneſſe (as S. *Paul* did, ſeeing his inherent righteouſneſſe was farre better than thine, *Philip.* 3.8,9.) *And if ever thou wilt get the bleſsing, wrap thy ſelfe in this garment of the righteouſneſſe of thine elder Brother Chriſt; and when thy Father ſhall ſavour the ſmell of thy garments, he ſhall bleſſe thee; and ſay, behold the ſmell of my Sonne, is as the ſmell of a field, which the Lord hath bleſſed: feare not to bee complete in him; this long white robe needs no inching or ecking, needs no patching; ſay with the holy Martyr, and live and die with it in thy mouth, only Chriſt, only Chriſt*: Conſider what I ſay, and the Lord give us underſtanding in all things.

Phil.3.8,9.

The ſecond objection is from the weakneſſe of faith.

The ſecond Objection proceedeth from the weakneſſe of faith, ariſing from ſenſe and feeling, whereof I have ſpoken and given Armor of reſiſtance in the ninth chapter: but becauſe it much troubleth the faith of the weak Chriſtian, let us heare the Objection, and ſhew ſome further remedy againſt the ſame: the Objection is this.

Obiect. I feele not my ſelfe to have any righteouſneſſe, but rather, to bee nothing elſe, but a lump of groſſe ſinnes; ſo that by mine unworthineſſe, I dare not confeſſe of my ſelfe, that I am ſuch only and meere Righteouſneſſe, that I am perfectly and glorioufly holy and righteous, from all ſpot of ſinne in the ſight of God freely.

Anſw. Firſt, to thy ſenſe and feeling, I anſwer thus with *Luther*: *Thou muſt not feele, but beleeve that thou art thus righteous*: and therefore the more thou feeleſt this unworthineſſe and ſinne, making thee whilſt thou pulſt down thy eye, from the brazen-ſerpent, to look upon thy ſore, by ſenſe and feeling, to cry out, *Oh wretched man that I am, who ſhall deliver me from this body of death!*

ſo

ſo much the more happy and bleſſed art thou; for it doth make thee preſently to turn thy eye to the *Brazen Serpent, Chriſt*: Who preſently delivers thee and makes thee to ſay with the Apoſtle, in the ſight by faith, of thy perfect healing, *I thank God through Ieſus Chriſt our Lord, that there is no judgement, puniſhment, or condemnation*, for that which I feele. Why? what is the cauſe that there is no judgment, puniſhment, or condemnation for the ſinne, which I thus feele dwelling in me? The reaſon little marked, (but is pitiouſly mangled and rent, from the firſt verſe, of too many,) is this, *Becauſe the righteouſneſſe of the Law*, though not legally and actively, as the Papiſts would have it; yet Evangelically and paſſively *is fulfilled in us*. And this is thy preſent and immediate healing, by turning thy eye from thy ſenſe and feeling, up to the Brazen-ſerpent, Chriſt; preſently ſhewing thee by his bleeding wounds that thou art above thy ſenſe and feeling, made *perfectly and gloriouſly holy and righteous, from all ſpot of ſinne, in the ſight of God, freely*. And thus by this thy feeling the contrary to this perfect healing, there is place for faith to beleeve it; And therefore to ſtrengthen our weak faith, that wee are, contrary to our preſent ſenſe and feeling, thus perfectly righteous from all ſpot of ſinne in the ſight of God, freely, We muſt uſe a three-fold help.

A preſent healing.

Three meanes to ſtrengthen our weak faith.

I

First, it muſt be thy wiſdome to have ever before thy ſight, the imitation of the faith of thy Father *Abraham*, walking in this caſe of *Free Iuſtification*; as a naturall ſonne in the ſteps of the faith of our Father *Abraham*, after this manner before deſcribed; but thus applyed: That relying upon that God, *That calleth thoſe things which be not, as though they were*, Rom. 4. 17. that is, Rom. 4. 17.

who giveth to the things that appeare not, as reall a Being before himſelfe by his Call; or ſo ſpeaking, as if they had a reall Being to our eyes: thou muſt above all hope of thine own feeling, whereby thou feeleſt thine own righteouſneſſe to bee, but as a menſtruous cloath, yet believe under hope of Chriſts righteouſneſſe, that thou art perfectly holy and righteous in the ſight of God, *according to that which is ſpeken; The blood of Ieſus Chriſt the Sonne of God, doth make us clean from all ſinne.* And againe, *As by the diſobedience of one man* Adam, *many were made ſinners: So by the obedience of one man Chriſt, are many made righteous,* Verſ. 18. verſ. 18. And thou not weak in faith, muſt not conſider, or think upon thine own body, which thou feeleſt dead in treſpaſſes and ſinnes, by the fall of *Adam*; neither the violence thereby, of thy daily actuall ſinnes, Verſ. 19. verſe 19. neither muſt thou doubt of this promiſe of God, by unbeliefe; but be ſtrengthned in faith, that thou art perfectly holy and righteous, freely in the ſight Verſ. 20. of God, *and ſo give glory to God,* verſ. 20. *being fully aſſured, that hee which hath promiſed* to accompliſh it upon thee freely, by cloathing thee with his Sonnes righteouſneſſe, *is alſo able to doe it,* verſe 21.

Verſ. 21. 2 The ſecond help to ſtrengthen our faith, that we are made thus *perfectly and gloriouſly holy and righteous from all ſpot of ſinne in the ſight of God, freely*; Is not to forget the compariſon that Saint *Paul* maketh in this caſe, *Rom.* 5. between the firſt *Adam* that made us, that is, both body and ſoule ſinners, and damned; and the ſecond *Adam* Chriſt, that as freely makes us both body and ſoule righteous and ſaved. And although there be ſome difference in the manner, namely, that *Adam* made us all ſinners inherently and actively, to our ſenſe and

and feeling; but Chriſt makes us righteous in the ſight of God, objectively, Evangelically, and paſſively, and inviſibly above our ſenſe and feeling, that there may be place for the faith of Gods power, of truly and really doing it himſelfe alone: yet notwithſtanding wee muſt take heed that we give not more power to *Adam* in making us ſinners, being but a meer man; than to Chriſt in making us righteous, being both God and man: but let us know that as the firſt *Adam* made us, before wee our ſelves have done any evill work, perfectly, completely, and only and meerly ſinners, and damnable in the ſight of God; ſo ſtrongly that we cannot chooſe, but ſhew the ſame in all our life by actuall ſins to the eyes of men; ſo much more doth Chriſt, make us before we have done any good perfectly, completely, and only and meerly gloriouſly holy and righteous, and ſo perfectly ſaved in the ſight of God; ſo ſtrongly, that he makes us to declare the ſame by ſanctification, and a new life to the eyes of men. Yea more, although our inherent righteouſneſſe of ſanctification, flowing thus from our Juſtification be imperfect in it ſelfe, and makes all our actions imperfect in righteouſneſſe, yet ſo mighty is this originall righteouſneſſe (as *Luther* calls it, in reſpect of the ſecondarie, inherent, actuall righteouſneſſe of our ſanctification) That as the Sun-beames lying continually in a houſe that can caſt forth continually nothing but ſhadowiſh darkneſſe, doth continually ſwallow up that ſhadowiſh darkneſſe, and makes both the houſe and all things in the houſe all light; ſo doth the glorious Sun of Righteouſneſſe, Chriſt Jeſus, by the power of his imputation, ſo cloath us with his own righteouſneſſe, that continually ſwallowing up and aboliſhing

The exceeding efficacy of our originall righteouſneſſe, that is Chriſts.

the imperfections of our ſanctification, doth make and continually preſerve and preſent us, and all our actions that were darkneſſe in themſelves, to be *all light in the Lord, Epheſ.* 5.8. that is, *made perfectly holy and righteous, from all ſpot of ſinne, continually in the ſight of God, freely*: Which compariſon between *Adam* and Chriſt, although it is propoſed as equall, to ſhew the truth, reallneſſe and verity between them, as verſ. 19. where the Apoſtle ſaith, that, *As by the diſobedience of one man, many were made ſinners: So by the obedience of one, are many alſo made righteous*: Yet in other places is the working of Chriſt ſhewed to be farre more rich; plentifull and abundant, in making us perfectly righteous, than the working of *Adam*, in making us ſinners: ſo that the Apoſtle, to expreſſe the plentifull working of Chriſt above *Adam*, doth not ſtick to uſe the words [*Abounding in the work of Chriſt* above *Adam*,] leſſe than foure times in the later part of that fifth chapter, ſaying: *That although through the offenſe of one, many bee dead; Yet much more doth the grace of God, and gift by Grace, abound unto many: yea, although the Law entred in upon ſinne, and made ſinne to abound, and to be out of meaſure ſinfull; yet grace in Iuſtification abounds much more; ſo that* (ſaith hee) *they which receive the abundance of grace, and this gift of righteouſneſſe, doe even reigne in life, by this Iuſtification of life.* But that ſaying, 2 *Cor.* 5. 21. is more admirable, that *He which knew no ſin was made ſin for us, that we being tranſlated into Chriſt, might be made the very righteouſneſs of God*: The Abſtract importing (as I ſaid before) that we are made *ſo perfectly, completely and gloriouſly holy and righteous, from all ſpot of ſinne, in the ſight of God, freely*, That we are nothing elſe, but meer righteouſneſſe in the ſight of God.

Epheſ. 5.8.

2 Cor. 5.21.

And

And hath Chriſts work paſſed *Adams* making of ſinners, in ſwallowing up and utterly aboliſhing all our ſinne, from before God: as if *Ioſephs* barnes had ſwallowed up the leane kine in *Pharaohs* viſion; and made us ſo richly, plentifully, and abundantly righteous in the ſight of God? and ſhall we be troubled more with the feeling of *Adams* work upon us, than be filled with joy, with the exceeding glory of Chriſts work upon us? ſhould we not by ſuch regard of ſenſe and feeling, that is, of old *Adam*, and weakneſſe of faith, greatly diſhonour the God-head of Chriſt in the ſecond *Adam*? This compariſon between Chriſt and *Adam*, doth *Luther* alſo ſtrongly preſſe for the ſtrengthning of faith, ſaying thus, *For as we cannot deny, but that wee are all ſinners, and are conſtrained to ſay, that through the ſinne of* Adam, *we were all loſt, were made the enimies of God, and guilty of eternall death (for this doe all terrified hearts feele and confeſſe, and more indeed ſometimes than they ſhould doe;) ſo can wee not deny, but that Chriſt died for our ſinnes, that he might make us righteous; for he died not to juſtifie the righteous, but the unrighteous; and to make them the children of God, and Inheritors of all ſpirituall and heavenly bleſsings: therefore when I feele and confeſſe my ſelfe to be a ſinner, through* Adams *tranſgreſsion, why ſhould I not ſay, that I am made righteous through the righteouſneſſe of Chriſt, eſpecially, when I heare that hee loved me, and gave himſelfe for me? This did* Paul *moſt ſtedfaſtly beleeve, and therefore he ſpeaketh theſe words with ſo great vehemencie and full aſſurance; which He grant unto us in ſome part at the leaſt, which hath loved us, and given himſelfe for us.*

The third help to ſtrengthen our weak faith, to beleeve above our ſenſe and feeling, that we are made 3

thus perfectly and gloriously holy and righteous, from all ſpot of ſin, in the ſight of God, freely, Is for the inconveniences and evills that otherwiſe will follow this diſtruſt, briefly and plainely expreſſed by *Luther*, ſaying thus: *Except thou doſt beleeve above thy ſenſe and feeling, and confeſſe, that thou art thus righteous in the ſight of God, thou doſt great injury to Chriſt who hath made thee cleane by the waſhing of water through the word; who alſo died upon the roſſe, condemned ſinne, and killed death, that through him thou mighteſt obtaine righteouſneſſe, and everlaſting life: theſe things thou canſt not deny, except thou wilt openly ſhew thy ſelfe to be wicked and blaſphemous againſt God; and utterly to deſpiſe God, and all his promiſes, Ieſus Chriſt with all his benefits; and ſo conſequently thou canſt not deny, but that thou art righteous.*

Object. Now concerning the other part of the objection, namely, that we feele ſo great unworthineſſe in our ſelves, that wee dare not aſſume ſo great glory to our ſelves, that we are made ſo perfectly and gloriouſly holy and righteous in the ſight of God, as that wee are only and meerly the Righteouſneſſe of God in his ſight.

Anſw. To which I anſwer againe with *Luther*, that there be two great cauſes beſide the malice of the Devill, why we doe not beleeve and ſo receive this precious gift. Firſt, *the ineſtimable greatneſſe of the gift is the cauſe that we do not beleeve it; and becauſe this incomparable treaſure is freely offered, therefore it is deſpiſed.* And ſecondly, *becauſe* (as *Luther* truly ſaith in another place) *the doctrine of the Goſpel ſpeaketh of farre other matters than any Book of policy, or Philoſophy, yea or the very Book of Moſes himſelfe; to wit, of the unſpeakable and*

moſt

moſt divine gifts of God, which farre paſſe the capacity and underſtanding both of men and Angels; whereby the ineſtimable greatneſſe of Gods bounty in the gift engenders in us an hardneſſe to beleeve it. But for this there is a threefold Remedy, able to ſtrengthen us effectually in faith.

A threefold remedy againſt feare of applying ſo great riches.

The firſt is expreſſed by *Luther*, ſaying after this manner: *We muſt not weigh ſo much how great the thing is, that is given, and how unworthy we are of it (for ſo ſhould the greatneſſe of the gift, and our unworthineſſe terrifie us) but we muſt principally conſider, firſt the greatneſſe of the giver; and ſecondly, that it pleaſeth God freely to give us this unſpeakable gift, unto us (I ſay) which are ſo unworthy.* Now if it be the pleaſure of a great noble man to give to a poore man a great gift, he doth not refuſe it, how great ſoever the gift bee; becauſe it is the great mans pleaſure that he ſhould have it: ſo likewiſe ſaith Chriſt, *Luke* 12. 32. *Feare not little flock, it is your Fathers good pleaſure to give you a Kingdome*: mark how he ſaith firſt, *it is his pleaſure*; and ſecondly, *to give unto you* (ſaith he) *a Kingdome*: *to whom? to you unworthy, which are his little flock. If I then be little, and the thing great (nay rather, of all things the greateſt) which God hath given unto me, I muſt think, that he alſo is great and only great, which giveth it. If he offer it, and will give it; I conſider not mine owne ſinne, and unworthineſſe, but his fatherly good will towards me, which is the giver; and I receive the greatneſſe of the gift with joy and gladneſſe, and am thankfull for ſo ineſtimable a gift given freely unto me, to me (I ſay) unworthy, by the hearing of faith.* A little glimmering of this bounteous nature of God, and our duty in taking his free-given benefits, we have in King *Alexander* the Great,

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Luke 12. 32.

who, when a ſervant and ſouldier of his that had ſerved him in conquering the world, whereof he was now Monarch, being a poore man, came to King *Alexander* and beſought him, that he would beſtow the value of twenty pounds upon his daughter that was now to be married; the King preſently commanded the value of a thouſand pounds to be given him: and when the poore man acknowledged that it was too great a gift for him ſo poore a man to receive, the King anſwered, That although he thought it too great a benefit for him to receive, yet it was not too great for him to give; and therefore hee ſhould take it, and have it. Which the poore man ſeeing to be his pleaſure that he ſhould have, took the bounty of the King, was glad thereof, and went his way thankfull for the ſame. Now is this King *Alexander* nothing, and as it were, but an Ape in imitating that bounteous nature of God; who giving rich gifts and benefits unto us, agreeable to his exceeding greatneſſe, to make us rich and bleſſed, ſhall not we freely take that which of his exceeding bounteous nature he freely offers? but looking upon our owne unworthineſſe, ſhall we reſiſt his pleaſure, and refuſe his rich bounty? Very effectually therefore is this point preſſed by the doctrine of our Church in this caſe of free Juſtification; where, in the Sermon of the Reſurrection of Chriſt having taught, *That it is not enough to have, by the death of Chriſt, our ſinnes done away; but alſo by his Reſurrection we are endowed with a perfect and everlaſting righteouſneſſe*, freely repleniſhing us before God with all righteouſneſſe; preſently to ſtrengthen faith, it addeth this ſalve againſt doubting, ſaying, *Doubt not of the truth of this matter, how great and high ſoever theſe things be: it becommeth God to doe*

Doctrine of our Church in the ſermon of the Reſurrection.

no

no little deeds, how impoſsible ſoever they ſeeme to thee. Pray to God, that by faith thou maiſt perceive this great myſtery of Iuſtification wrought by Chriſts Reſurrection, that thou maiſt certainly beleeve nothing to be impoſsible with God. But if thou doubteſt of ſo great wealth and felicity wrought upon thee, O man call to minde, that therefore thou haſt received into thine owne poſſeſſion the everlaſting verity, our Saviour Ieſus Chriſt, to confirme to thy conſcience the truth of all this matter.

The ſecond Remedy againſt the feare of applying ſo great wealth and felicity wrought upon us by Chriſt, effectuall to ſtrengthen our faith, is to *remember* the ſixth thing propoſed to be ſpoken of, in the beginning of this ſecond part of Iuſtification; namely, *the End*, why God freely beſtowes upon us ſo great wealth and felicity, not ayming chiefly at our glory herein, but to declare and manifeſt his owne glory, by magnifying upon us his free grace, and rich bounty: and therefore we muſt freely take by faith, which is the hand of the ſoule, this rich bounty of God; that ſo this glory of his free grace may be magnified upon us, and that we may be paſſive inſtruments of his glorious doings, and rich bounty wrought upon us by himſelfe only and alone. For doth hee not greatly manifeſt his owne perfect juſtice and righteouſneſſe, in that none can pleaſe him, but ſuch only as are perfectly holy and righteous in his ſight? and that none can be ſuch, except he himſelfe, above their ſenſe and feeling, take in hand to make them ſuch in his owne ſight freely, *to the praiſe of the glory of his grace?* Yes verily, and therefore is it ſo flatly teſtified by the Apoſtle, ſaying, *Rom.* 3. 24. 25, 26. *wee are juſtified freely by his grace in his Sonnes blood*: why? or to what end? 2

Rom. 3. 24, 25, 26.

end? *to ſhew* (ſaith he) *at this time his righteouſneſſe, that he might be juſt, and the Iuſtifier of him*, or the maker of him juſt, *that is of the faith of Ieſus*: Which glory of glories to be proper to God only, is notably expreſſed by the Prophet *Eſay* 44. 22, 23. ſaying, *I will put away thy tranſgreſſion as darkneſſe, and aboliſh thy ſins as a miſt; Rejoyce yee heavens, for the Lord hath done it; ſhout yee lower parts of the earth, burſt forth into praiſe O Mountaines, &c. For thus hath God redeemed his people, and thus will he be glorified in Iſrael.* Becauſe when we take this benefit by faith, and rejoyce with this joy for the ſame, we give him truly, the glory of his grace, and rich bounty.

Eſay 44. 22, 23.

Two wayes of glorifying God.

And therefore we muſt mark that, which few mark; namely, that there are two wayes of glorifying God, one primary and immediate to Gods own eyes; and another that is ſecondary, and mediate, that is, to the eyes of men: the firſt & immediate way of glorifying God, to his own eyes, is to take by faith, and to believe him on his word, that thoſe rich benefits freely promiſed, are wrought upon us, which to reaſon are impoſſible, & for greatneſſe incredible; and yet embrace the ſame with joy. And this kinde of glorifying of God, is ſpoken of *Rom.* 4. 20. where it is ſaid, that, *Abraham doubted not of the promiſe of God by unbeliefe, but was ſtrengthned in faith, and gave glory to God.* The other kinde of glorifying God, which is ſecondary to the eyes of men, is by works teſtifying our faith to the eyes of men; and is ſpoken of *Matth.* 5. 16. ſaying, *Let your light* (to wit of faith) *ſo ſhine before men, that they may ſee your good works* of Sanctification, *and glorifie your father which is in heaven.* But look how farre the Sun paſſeth the Moon, or rather a candle for brightneſſe; ſo farre doth our glorifying of God

Rom. 4. 20.

Matth. 5. 1.

directly

directly to his own eyes, the firſt way, by joyfull embracing the greatneſſe of his benefits, paſſe the glorifying of him; by works to the eyes of men, the ſecond way: Becauſe the firſt is meerly paſſive in us, ſuffering God to glorifie himſelfe upon us, by working his ineſtimable benefits freely upon us: The ſecond is declarative and active in us, by which wee declare the free goodneſſe of God, freely beſtowed upon us. The firſt is inward, ſpirituall, and divine, wholly tending to the prayſe of God, firſt creating (as it were) the glory of God in us. For whereas it is the nature of unbeliefe (as *Brentius* well deſcribes) *to be very curious, and inquiſitive*, and at the ſmalleſt appearance contrary to the promiſe, doubts of God ſpeaking it, *one while making queſtion whether the word be the word; another while making queſtion of the meaning of the word; another while looking to the fewneſſe and ſimpleneſſe of them that hold the word; another while looking at the multitude and greatneſſe of them that hold otherwiſe; but ever ſeeking ſome witty evaſion, whereby it may ſeem to do honeſtly in not believing the word of God, as it plainly ſpeaks*: And ſo robs God of the glory of his truth and of his power; and with ſeeming wit makes him a liar: So on the contrary ſide, faith reſting upon the naked and plain word ſpoken, becauſe it ſeemes contrary to reaſon, and outward ſenſe and feeling, it flies to the truth, and power of the Promiſer, making him true in his ſpeaking, and able to perform it; and ſo gives him the glory of his Living, and Being, and true working in us: whereby (as *Luther* truly ſpeaks) *faith is* (*as a man would ſay*) *the Creator of a certaine Divinity, not in the ſubſtance of God, but in us; and ſo by putting us in poſſeſſion of Gods bounteous divine benefits, doth truly make us divine people*: And for this

firſt

first kinde of glorifying God, is *Abraham* so often called in the Word, *the friend of God*. But the second kind of glorifying God is outward, more fleshly, and humane, not creating and making, but shewing after a grosser manner to the eyes of worldly men, that we are made divine persons: whereof S. *Peter* speaks, saying, *By the exceeding great and precious promises you are partakers of the Divine nature:* But how manifested and declared? *In that* (saith he) *yee flie the corruption that is in the world through lust*, 2 *Pet.* 1.4. And this second active kinde of glorifying God, because we are Agents in it, and doe it by the spirit, greatly inclines to the glorifying of man; as S. *Paul* speaking of the sanctified works and holy life of *Abraham*, saith, *what shall we say then, that* Abraham *our Father hath found concerning the flesh? For if* Abraham *were justified* (that is, made righteous in the sight God, *by* the holy *works* of his sanctification) *he had wherein to rejoyce or glory* (*viz.* before men) *but not before God? But what saith the Scripture?* Abraham *believed that God himselfe took in hand to make him righteous, by clothing him with his Sons righteousnesse, whereby he was made spiritually, divinely, heavenly and perfectly righteous*: not for mans account, which counteth of righteousnesse by halfes; but in Gods account, whose count is perfect; and counts it not righteousnesse, except he himselfe, alone by himselfe doe make his creature perfectly and gloriously holy and righteous, from all spot of sin, in his own sight freely: This *Abraham* believed, enjoyed the benefit thereof, and gave glory to God; and therefore was called the friend of God, because he glorified him in this principall glory, wherein hee will be glorified in the greatnesse of his benefits freely bestowed; which

especially

eſpecially in his Goſpel, are correſpondent and agreeable to his great and glorious nature; and therefore, being above humane capacitie, and to reaſon impoſſible, is principally glorified by taking them by faith; and this faith, ſeeing and diſcerning the greatneſſe and glory of them, makes the true Believer *to rejoyce with joy unſpeakable and glorious*, 1 *Pet.* 1. 8. 1 Pet. 1. 8.

But alas, here wee may take up *Luthers* complaint, *That this knowledge and benefit of Chriſt to come, the Saints of the Old Teſtament rejoyced more in, and ſo glorified God more for the ſame, than wee now doe, when hee is ſo brightly and comfortably revealed and exhibited unto us: Indeed,* (ſaith hee) *we do confeſſe that this knowledge of Chriſt, and of the righteouſneſſe of faith, is an ineſtimable treaſure; but wee conceive not thereby ſuch a full joy of ſpirit, as the Prophets and Apoſtle did.* But what is the reaſon hereof? Becauſe (ſaith *Luther* in another place,) *They did not conſider ſo coldly the promiſes made unto the Fathers, as wee doe; but did reade them, and weigh them with great diligence*: But they that underſtand not this benefit of free Iuſtification (whereof the Goſpel ſpecially intreateth) and ſo doe prize no other righteouſneſſe, beſides the righteouſneſſe of works, works, when they heare this righteouſneſſe of faith preſſed, and the excellencie thereof advanced, they are offended; objecting that it is ſo farre from glorifying God two wayes, that it makes men ſecure and careleſſe to all good works. But what (ſaith the Doctrine of our Church) is the cauſe hereof? Even this (as *Luther* alſo teſtifieth) *Becauſe, they underſtand nothing of Free Iuſtification, or elſe they underſtand it carnally: for their minds are occupied with other cogitations, and fantaſticall imaginations of their own works; therefore*

theſe-

things ſeeme unto them ſtrange matters, and no meanes to glorifie God, neither paſſively by faith, nor actively by works; but the children of wiſdome will imitate the Prophets and Apoſtles, who becauſe they conceived the great glory thereof, and felt true joy of ſpirit for the ſame, therefore (ſaith *Luther*) did they (eſpecially *Paul*) ſo plentifully ſet forth, and ſo diligently teach the Article of Juſtification: For (ſaith he) *this is the proper office of an Apoſtle*, or as one may ſay, the eſſence of a Miniſter of the Goſpel, *to preach among people the unſearchable riches of Chriſt*, Ephe. 3.8. eſpecially the cauſe and fountaine of all the reſt, namely, Free Juſtification; wherewith (as *David* ſaith, *Pſal.* 119. 32.) *when our heart is ſet at liberty*, Gal. 5.1. *wee will runne the way of Gods Commandements.*

Ephe.3.8.

Pſal.119.32. Gal.5.1.

Hence it is that the Prophet *Ieremy* alſo ſet out ſo magnificently the glory of Free Juſtification, as it ſhould be fully revealed under the time of the Goſpel, ſaying, *I will make them cleane from all their iniquities, whereby they have ſinned againſt mee, and whereby they have rebelled againſt mee, &c.* Yea (ſaith he) in another place, *Ierem.* 31. *I will make a new covenant with the houſe of Iſrael; and this ſhall be the Covenant, That I will ſo forgive their iniquities, that I will remember their ſinnes no more. And it ſhall bee to mee a name, a joy, a praiſe, and an honour before all Nations of the earth, which ſhall heare all the good that I doe unto them; and they ſhall feare and tremble for all the goodneſſe, and for all the wealth that I ſhew unto them.* Upon which words the expoſition of *Pellican*, is very remarkable, ſaying, *Vbi prædicabitur Evangelium regni, &c.* When the Goſpel of the Kingdome ſhall be preached, God will doe ſuch great good things unto his faithfull,

Ierem.31.33.

Pellican upon Ier 33.8.9.

ut præ magnitudine gratiæ, obſtupeſcat omnis caro, that all fleſh ſhall bee aſtonied at the greatneſſe of his Grace. And *Paul* expoundeth what this wonderfull Grace is, ſaying, *whereas all have ſinned, and ſo are deprived of the glory of God, wee are juſtified*, that is, made perfectly holy and righteous from all ſpot of ſinne in the ſight of God, *freely by his Grace, through the Redemption that is in Chriſt Ieſus*, *Rom.* 3.24. Marke the word (*freely*) and let us throughly underſtand the meaning thereof, namely, God reſpecting no worthineſſe in us, to deſerve ſo glorious a benefit, nor reſpecting any unworthineſſe in us to hinder us from taking this glory, but giving it us freely, to heale all our unworthineſſe, and to make us freely worthy of all his other bleſſings, both temporall and eternall: and why? or to what end doth he all this? the Apoſtle anſwereth, *Epheſ.* 2.7. ſaying, *That hee may ſhew to the ages to come, the exceeding riches of his Grace, through his goodneſs towards us in Chriſt Ieſus: and that alſo to the praiſe of the glory of his Grace*, *Epheſ.* 1.6. Whereby (ſaith *Chryſoſtome*,) *nequit ſermone comprehendi, &c. It cannot be expreſſed with words, with how great benefits wee are endued, and honoured withall; for* (ſaith he) *they are not only riches, but abundant riches; and not only abundant riches, but given alſo to ſhew abundancy; and not the abundancie of men, but of God: ſo that in all reſpects, they muſt needs be unmeaſurable and wonderfull great.* Shall wee then by fooliſh feare of our unworthineſſe, drown the the word [*freely*,] reſiſt (as I ſaid before) the good pleaſure of God, that would have us *freely* to take it, and refuſe his rich bounty, and ſo trample the glory of the exceeding riches of his grace under feet? no, let us rather utterly trample this feare of our unworthineſſe

Rom. 3.24.

Epheſ. 2.7.

Epheſ. 1.6.

under

under feet, becauſe it would not only rob us of our good; but alſo Chriſt of his glory.

3

The third Remedy againſt feare of applying to our ſelves ſo great glory of Free Juſtification, Is to remember how highly it pleaſeth God, and how precious he counteth ſuch applying of his benefits by faith, God rewarding the ſame with all bleſſings temporall and eternall: according to that ſaying of Chriſt, *Matt.6.33. Seek yee firſt the Kingdome of God, and his righteouſnes,* (whereof *Paul* ſpake ſaying, *That I may not be found in mine own righteouſneſs, which is after the Law, but the righteouſneſs which is of God through faith:*) *and then* (ſaith Chriſt,) *all other things ſhall bee caſt upon you:* But, becauſe we ſhall ſpeak further hereof, when wee come to the effects of Juſtification, I will only repeat (for feare ſo precious a ſaying, worthy ever to be remembred, ſhould be ſo ſoone forgotten,) that Exhortation before mentioned, namely, *Caſt away the raggs of thy owne righteouſneſſe* (*Philip.3 8, 9.*) *And if ever thou wilt get the bleſsing, wrap thy ſelfe in this garment of the righteouſneſs of thy elder brother, Chriſt: And when thy Father ſhall ſavour the ſmell of thy garments, he ſhall bleſs thee, and ſay, Behold, the ſmell of my Sonne is as the ſmell of a field, which the Lord hath bleſsed; feare not to bee compleat in him; this long white Robe needs no inching, no eeking, no patching: Say with the holy Martyr, and live and die with it in thy mouth: only Chriſt, only Chriſt.* The reaſon whereof is plainly expreſſed by S. *Paul*, ſaying, *That they that are of faith, are bleſsed with faithfull* Abraham: *But as many as are of works, are under the curſe, Gal.3.9.10.* Upon which words the expoſition of *Luther*, is worthy to be adjoyned, and ever to be remembred, ſaying thus, *Wee muſt ſeperate the believing* Abraham,

The third Remedy againſt the feare of applying ſo great glory to our ſelves is. Matth.6.33.

Phil.3.8.9.

Gal.3.9.10.

Abraham, *from the working* Abraham, *as farre asunder, as there is distance betwixt heaven and earth. A man believing in Christ is altogether a Divine Person, the child of God, the Inheritor of the World, a Conqueror of Sinne, Death, the world, and the Devill; therefore he cannot be praised and magnified enough: Let us not suffer this faithfull* Abraham, *to lie hid in his grave, as he is hid from the Iewes, but let us highly extoll, and magnifie, and let us fill both heaven and earth, with his name: So that in respect of this faithfull* Abraham, *wee see nothing at all in the working* Abraham: *For when wee speak of this faithfull* Abraham, *wee are in heaven; but afterwards doing those things, which the working* Abraham *did, (which were in comparison fleshly and earthly,* Rom. 4. 1.) *wee are amongmen in earth. The believing* Abraham, *therefore filleth heaven and earth. So every Christian through his faith filleth heaven and earth (heaven with his faith, and earth with his works.)* Rom. 4. 1.

And thus much for the strengthning of Faith.

CHAP. XIIII.

Of the Vtility and Majestie of Free Iustification.

THus having spoken of the nature and parts of Free Justification, and strengthned faith in the same: Now it remaines that I shew unto the possessors of it, what an inestimable Jewell they have of the same, in shewing the exceeding

utility and majestie of it; which although I confesse it passeth the ability, either of men or Angels to expresse according to the worth and excellency thereof; because I acknowledge the saying of *Luther*, upon *Pauls* reproving of *Peter* to his face, before the Congregation, to be most true, That *such and so great is the utilitie and majesty of Free Iustification, that whosoever rightly esteemeth the same, to him all other things shall seem but vile, and nothing worth. For* (saith he) *What is* Peter? *what is* Paul? *what is an Angel from heaven? what are all Creatures to the Article of Iustification? Which if wee know* (and so esteeme) *then are wee in the cleere light; but if we be ignorant thereof*, (and so lightly regard it) *then are wee in most miserable darknesse*. Yet notwithstanding I hold it necessary a little to point at this excellent utility and majestie of Free Justification; and leave the full handling thereof to others, of greater gifts than my selfe; and will only touch six fruits and effects, which the more any look into, marking but the nature, truth, and excellency of them: the more they shall see the utility and majestie of free Justification to be wonderfull.

Six effects of Free justification.

I. First Illumination.

The first excellent fruit and effect hereof is this, That the right knowledge of free Justification doth truly enlighten us, and brings us into a wonderfull light. For first it brings us to see what an infinite horrible, foule, filthy thing the least sinne is in the sight of God; in that we see by the same, that we cannot be but most foule, loathsome, and filthy in the sight of God, untill we be made *perfectly holy and righteous, from all spot of sinne, in the sight of God*; which yet none can work and bring to passe, but only he himselfe: which horrible foulnesse of the least sin, although the Law

Also it makes us to see the horriblenesse of sinne.

doth.

doth terribly lay it open in that definitive sentence; *Cursed is every one that continueth not in all things that are written in the book of the Law, to doe them,* Gal. 3. 10. that is, cursed is every one that hath the least sin in Gods sight; for who sees not, that if a man doe continue (as God created him) in all things, he should not have the least sin in the sight of God? but if hee have the least sin in the sight of God, he doth not continue in all things, and so is certainly accursed. Yea the sentence is as much, as if God had said, Cursed is every one that is not perfectly holy and righteous from all spot of sin in the sight of God: And yet who marks it? or if any doe mark it, it drives them but into despaire; and being loath, by selfe love, to prognosticate so hard things to themselves, desire to forget it or endeavour to put it away by vaine and idle imaginations; as if it were not the description of the loathsomenesse of sin in the sight of God, nor a description of Gods unchangeable pure nature, against sin; but a pretended severity of the rigour of the Law, which they hope to escape, though they be not found fulfilling it in the sight of God: and so would make God changeable and false, which is impossible, seeing *heaven and earth may passe away, but one jot or tittle of this definitive sentence of the Law cannot passe away, untill it is fulfilled.* And thus men dally and trifle with this fearfull sentence, untill they come to bee enlightened with *Free Iustification*, whereby God himselfe takes in hand to make them *perfectly holy and righteous in his owne sight freely*: then they come to see willingly what an horrible thing the least sin is in the sight of God; then they acknowledge the truth and unchangeablenesse of that definitive sentence,

Gal. 3. 10.

A description of Gods unchangeable nature and will against sin.

Math. 5. 18.

Men dally and trifle with this fearfull sentence.

Cursed is every one that continueth not in all things; then they seeing that nothing could make them so perfectly holy and righteous, from all spot of sin, in the sight of God, but the crucifying of the Sonne of God, they begin truly to crucifie that, which they now see to be the Crucifier of the Lord of glory.

2 The perfection of Gods justice.

Secondly, it brings us to see not only the foulnesse of sin, but also the perfection of Gods justice against sinne, and his implacable displeasure and anger against the same; in that he cannot be reconciled from this displeasure, or anger, except he see his creature perfectly holy and righteous, from all spot of sin, in his sight. Which although the foresaid definitive sentence of the Law seemes to doe, yet because it smites terrour and despaire into them, it makes men to strive to forget it, and to fly from God, and to runne into more sin, untill they see Gods love in making them *perfectly holy and righteous, from all spot of sinne, in his owne sight freely*: and then they come to acknowledge cheerfully the perfection of his justice, and the justnesse of his displeasure and anger against the least sin; because they see by the death of his Son, to make them cleane from all sin, that there is no sin little in the sight of God. Now they come to see the truth of that saying of *David*: *Thou art not a God that loveth wickednesse, neither shall any evill dwell with thee*, Psal. 5. 4. Psal. 5. 4. Now they come to see the truth of that saying of *Habak*. *Thou art of pure eyes, and canst not see evill, thou canst not behold wickednesse*, but thou must needs destroy the sinner, or sin from him that sees, by it, his misery, by making him *perfectly holy and righteous, from all spot of sinne, in thy sight freely*. And that free Justification thus declares and manifesteth the justice of God, and brings

brings people thus profitably to ſee the perfection of it, and glorifie it, is teſtified plainly by S. *Paul*, *Rom.* 3. 25. 26. ſaying, *The righteouſneſſe of God by the faith of Ieſus Chriſt, is unto all, and upon all that doe beleeve*, freely juſtifying them, that is, making them perfectly holy and righteous in the ſight of God freely: but to what end? *To declare* (ſaith hee) *his righteouſneſſe* (namely, that it alone pleaſes him) *that hee might thus ſee himſelfe to bee juſt, and the juſtifier of him, that is, of the faith of Ieſus.* Rom. 3. 25, 26.

Thirdly, the right knowledge of free Juſtification brings a man to ſee and underſtand the tenth Commandement, and thereby the ſpirituall meaning of all the ten Commandements, which men, though wiſe, and learned, and very religious, both in their owne opinion, and judgement of others, doe not underſtand: as is to be ſeene in the Scribes and Phariſees, whom Chriſt was faine in the fifth, ſixth, and ſeventh Chapters of *Matth.* in the ſpirituall meaning of the Law, to chatechiſe like young children in all the ten Commandements. But when a man underſtands *free Iuſtification* rightly, then he underſtands the tenth Commandement, and ſees how horrible groſſe ſins, in the ſight of God, the leaſt breaches thereof are (which the blinde world counts nothing, and ſees all his beſt works and holy walking to be) by reaſon of that tenth Commandement, but as a menſtruous cloath; and ſo kills him, in making him to ſee, that he is a damnable loſt ſinner in the ſpirituall breach of all the ten Commandements. A notable example hereof is S. *Paul* who whilſt he was a Phariſee, he walked diligently and zealouſly; ſo holily and righteouſly in all Gods Commandements, that in his owne opinion, and in the judge-

3 The meaning of the tenth Commandement.

1 By the help and aſſiſtance of the ſpirit of God.

2 God being merciſull to pardon ſmall matters.

judgement of others, concerning the righteouſneſſe of the Law, he was unrebukable, *Phil.* 3.7. But when he was once juſtified, and underſtood rightly the glory of the ſame; then he underſtood the tenth Commandement; and then he cried out, that *the Law was ſpirituall, but* (although his life was then moſt of all ſanctified) *yet he felt himſelfe carnall, and ſold under ſinne: then he felt that in him, that is, in his fleſh, dwelt no good thing*; and cried out, *Oh wretched man that I am, who ſhall deliver me from the body of this death?* Thus did the tenth Commandement kill him, being by the right underſtanding of *free Iuſtification*, effectually enlightened in the Law.

Phil. 3.7.

4 It opens the cloſets of heaven.

Fourthly and laſtly, this right knowledge of free Juſtification opens unto us the very cloſets of heaven; whereby, as it were with *Stephen*, the heavens being opened, it ſhewes us all the admirable glory of Chriſt, and all the riches of heaven: ſo that never did *Moſes*, being upon the top of Mount *Piſhgah*, more brightly ſee all the beauty and glory of the land of Promiſe, than we being juſtified by faith, doe ſee all the riches, treaſures, and glory of the Kingdome of Chriſt; whereby with S. *Paul*, *wee deſire to know nothing elſe, ſave Ieſus Chriſt, and him crucified*; to purchaſe unto us ſuch unſearchable riches, *Epheſ.* 3.8. Yea we begin truly to count all things loſſe, for the excellent knowledge of Chriſt Jeſus our Lord; and to judge them to be dung, that we may winne Chriſt, and be found in him; not having our owne righteouſneſſe, of holy walking according to the Law, but the righteouſneſſe which is of God through faith in Jeſus Chriſt, *Phil.* 3.8, 9. whereby *we behold*, in this Juſtification, as it were in a looking-glaſſe, *the glory of God*

Epheſ. 3.8.

Phil. 3 8, 9.

God with open face, and are changed into the ſame glory, from glory to glory, 2 *Cor.* 3. 18. of which excellent light that thus comes by the right knowledge of free Iuſtification; becauſe I have ſpoken further of it in the firſt chapter of this Treatiſe, I will end with that pithy teſtimony of *Calvin*, who upon *Galat.* 2. 16. moſt truly ſaith thus: *That without the knowledge of this benefit of Iuſtification, we know neither our owne filthineſſe, nor Gods righteouſneſſe*: but if we doe rightly know it, with a joyfull underſtanding of it; as it alone makes us (as *Peter* ſaith) *a choſen generation, a royall Prieſthood, an holy nation, a peculiar people unto God*; ſo it makes us *to ſhew forth the virtues and praiſes of him who hath called us out of darkneſſe into his marvelous, or wonderfull light*, 1 *Pet.* 2. 9.

2 Cor. 3. 18.

Calvin on Gal. 2. 16.

The ſecond maine point ſhewing the majeſty and utility of the right knowledge of free Iuſtification is, That it not only delivers us from the fivefold puniſhment belonging to the leaſt ſin, ſpoken of before in the ſecond chapter: which God by his righteous nature and revealed law, daily executeth upon one or other, in one place or other: but alſo it is the only cauſe that brings upon us, and puts us in poſſeſſion of all the contrary, great, and glorious benefits of the Goſpel: ſix of the principall and chiefeſt whereof; although no tongue of man or Angels is able to lay forth the unſearchable riches and glory of them; yet I will briefly touch them, leaving them to the large plummet of thy meditations, to ſound the bottome of this deep ſea; which the deeper thou ſoundeſt, the more thou ſhalt finde thy ſelfe ſwallowed up with the unſearchable riches of theſe benefits: which I will briefly handle in order, as in an experimentall feeling, and naturall

2 The ſecond maine point ſhewing the majeſty of free Iuſtification.

The deep ſea of Gods mercy

turall order they depend one upon another, and hang together like links in a chaine. The first whereof depending upon this head-link Justification, and is (as I said) the only cause thereof, is everywhere called in the new Testament *Reconciliation*, or Reconcilement, or Attonement with God, *Rom.* 5.9,10,11. whereby, notwithstanding our manifold daily infirmities, not only all the displeasure and anger of God for our sins, is done away, and utterly abolished from between God and us: according to the prophecy of *Esay*, to be fully exhibited under the time of the Gospel, saying: *Feare not, for thou shalt not be ashamed, neither shalt thou bee confounded; for thou shalt not be put to shame: yea thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widow-hood any more. For he that made thee, is thine husband (whose name is the Lord of hostes) and thy Redeemer, who shall be called the God of the whole world. For a little while I have forsaken thee, but with great compassion will I gather thee: For a moment, in mine anger, I hid my face from thee, for a little season; but with everlasting mercy have I had compassion on thee, saith the Lord thy Redeemer. For this is unto me as the waters of Noah: For as I have sworne that the waters of Noah shall no more goe over the earth; so have I sworne, that I will not be angry with thee, nor rebuke thee.* Not only (I say) all the displeasure and anger of God for our sins, and daily infirmities, is thus done away, (whereby (as the Apostle saith) Christ, by his death upon the Crosse, hath slaine anger, *Ephes.* 2.16.) but also we are reconciled to God, and restored into his compleat love, perfect peace, and full favour again, and are truly blessed of God; whereby *we have entrance or accesse unto God, with boldnesse and confidence through faith*

Rom. 5.9,10,11

Esay 54.4.5.7. 8.9.10.

Ephes. 2.16.

faith in Christ, Ephes. 3. 12. This is that which was testified by the Prophet *Hosea*, to be fully brought to passe under the time of Christ, saying, *I will heale their rebellion, I will love them freely, or* (as the originall word imports) *abundantly; for mine anger is turned away from him.* This is the joyfull song which the Angels of heaven sung, and testified at the birth of Christ, saying, *Glory be to God on high, in earth Peace, and good will towards men*: that is, the whole glory of this reconcilement of God with men must be given to God only, whereby perfect peace is made on earth; and not only peace, but also good will towards men; that is, full favour, and perfect good will is made and stablished for ever between God and men. This also is the joyfull Sermon that God the father preached from heaven at the baptizing of his Son, saying, *This is my beloved Sonne in whom I am well-pleased, Mat.* 3. 17. that is, *in whom I am* become, not only a loving Father, but also a *well-pleased* Father; so farre from all anger, so farre from all displeasure, that I abound only with perfect peace, reconciled good-will, and perfect favour, constant and enduring for evermore. Which voice of God from heaven, *Luther* expounding, saith most effectually after this manner: *This sermon was not like the sermon which he made when he gave the ten Commandements; neither doth hee now appeare in that forme and manner, wherein he appeared, cum Testamentum illud vetus conderet, when he framed the old Testament, and made his Covenant with the people of Israel, by his law given by* Moses *upon Mount Sinai, when the heavens were be-clouded, and darkned with thick black clouds: when nothing was heard but thunderings and lightnings, so terribly and horribly sounding, that the Mountaine being*

Ephes. 3. 12.

Hosea 14.

The Angels song.

Math. 3. 17.

Luther. A great difference between the delivery of the Law, and the publication of the Gospel from heaven.

being ſtrucken, ſmoked; and the earth trembled; every-where there was terrour, every-where feare, paleneſſe, quaking, horror, and trembling: ſo that Moſes *ſaid, I feare, and quake. Not after this manner (I ſay) doth God ſhew himſelfe here, but after a farre other and contrary forme and manner; for here appeares nothing but light, cleereneſſe, and brightneſſe; here all things are pleaſant and joyfull: Hic nutus, vultus, aſpectus Dei amæniſſimus & blandiſſimus*; that is, here the beck, countenance, and look of God is moſt pleaſant, and ſmiling; here the heavens are opened; here all creatures ſeeme to laugh, and to ſpring and leap for joy; in that the majeſty of God doth ſo humble it ſelfe, as to deſcend, and come downe to us, that there may appeare no diſagreement between God and man: and to give himſelfe to bee beholden of us in a forme and manner, *longè amabiliſſima, blandiſſima, & gratiſſima*, moſt lovely, moſt gentle, and moſt favourable: By which manner of appearing, he not only teſtifieth, *omnem ſuam iram ſopitam & ſedatam eſſe*, that is, all his anger and diſpleaſure to be pacified, and aſſwaged; but alſo *in ejus locum infinita & immenſa gratia, &c.* in the place thereof is ſucceeded infinite and unmeaſurable free favour, a well-pleaſed-father-like, and ardent affection of love towards us; *& inexhauſta copioſaque miſericordia*, and an abundant and bottomleſſe mercy and peace is upon us. This is the Chriſtian liberty ſpoken of *Gal.* 5. 1, 2. See *Luther.*

Heaven opened, and all creatures leap for joy.

Gal. 5. 1, 2.

But the reaſon why all anger and diſpleaſure of God is ſo utterly aboliſhed from us; and why we are reſtored into ſuch perfect peace, and full favour with God againe, ariſeth and is wrought (as I ſaid) only by the two parts of free Juſtification: For firſt, ſeeing

Juſtification is the only ground and cauſe of reconciliation.

ſeeing all anger and diſpleaſure of God ariſeth only for ſinne: as the Prophet *Eſay* teſtifieth, ſaying, *Behold the Lords hand is not ſhortned, that it cannot ſave, neither is his eare heavie, that it cannot heare: But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you.* When Chriſt himſelfe hath ſeparated our ſinnes from us, and from all our works, as is before ſhewed, as farre as the Eaſt is from the Weſt, by utter aboliſhing them out of his Fathers ſight; Where are they then to ſeparate between God and us? And when Chriſt hath by his blood, made us and all our works clean from all ſinne, ſo that wee and all that wee doe, are from all ſpot of ſinne, in the ſight of God, whiter than ſnow; where is there any place then for the diſpleaſure and anger of God to come upon us? Whereupon the Apoſtle ſaith to the *Coloſſians*, thus, *And you that were in times paſt* (mark in times paſt) *Strangers and enimies* to God: (And why enimies? *Becauſe your minds were ſet on evill workes*; being moſt true that *Auguſtine* ſaith, *Nec inimici eramus Deo, niſi quemadmodum juſtitiæ inimica ſunt peccata*; that is, neither were we enimies to God, otherwiſe than as ſins are enimies to righteouſneſſe,) *hath he now reconciled*: that is, ſeeing all theſe make-bates are aboliſhed, now all diſpleaſure, all anger, and emnity is utterly aboliſhed from between God and you, and you are ſet in the compleat love, perfect peace, and full favour of God again, and are bleſſed before God: Oh happy ſtate and condition! But who wrought this? and by what meanes, is ſo glorious a work brought to paſſe? The Apoſtle anſwereth: becauſe *Chriſt in the body of his fleſh, through death, makes you ſo holy, that you are unblameable, and without fault in Gods* Eſay 59. 1. 2.

ſight,

Col. 1. 21, 22. *ſight*, *Coloſ.* 1. 21, 22. Where we ſee that as ſinne only is the make-bate between God and man: So when by Free Juſtification they are made without blame and fault in Gods ſight: This, and this alone, quencheth all the diſpleaſure, and aboliſheth all the anger of God, and reconciles us to God; for take away the fuell, and the flame utterly ceaſeth. And becauſe none can take away ſinne from before God, but Chriſt only, therefore, none can be our peace-maker, but Chriſt only: but becauſe hee takes it away perfectly from before his Father, Therefore is hee a moſt perfect Peace-maker, between God and us. Whereby wee may ſee the truth, of that joyfull ſaying of *Luther*, upon thoſe words pronounced by God from heaven: *This is my beloved Sonne in whom I am well pleaſed*; ſaying, after this manner, *Truly with no praiſes could Chriſt bee more glorified, nor extolled more magnificently; for by this voyce hee is ſet in a moſt illuſtrious dignity, and high glory: for in theſe words, Hee is proclaimed and declared the true King of peace, a true Prieſt, working perfect atonement, and the Heire and Lord of all things, who alone pacifieth his Father, and brings to paſſe, that hee is well-pleaſed with us. Moreover in theſe words God the Father teſtifieth that hee is of a right fatherly and well-pleaſed minde to them that believe in Chriſt; to theſe he declares, and here opens himſelfe wholy; and leaves it witneſſed unto our conſciences, that he is not (as before) offended with us, for our ſins: but now is become a moſt loving*, and (*etiamſi per imprudentiam & infirmitatem carnis ceſpitavimus*, that is, although we trip unawares, and by the infirmitie of the fleſh; yet,) a moſt indulgent and ſo well-pleaſed a Father unto us; *ut nec velit, nec poſſit nobis iraſci, &c.* That (if we give to his Son his glory, that he

Chriſt is the true King of peace.

hee doth justifie us, and so cleave to him with a sound faith) hee neither will, nor can bee angrie with us, for his Sonnes sake, in whom hee is at perfect peace, and throughly well-pleased with us.

Second Reason.

Again, secondly, As by the first part of Justification aboliſhing all our ſinnes out of Gods ſight, all diſpleaſure and anger is aboliſhed, and done away; ſo by the ſecond part of Juſtification, making us perfectly righteous in the ſight of God, are we perfectly reconciled to God, and ſet in perfect peace, and perfect favour with God again, and truly bleſſed. And this is plainly teſtified by the Prophet *Eſay* 33.14. ſaying, *Who amongſt us ſhall dwell with the devouring fier? who amongſt us ſhall dwell with the everlaſting burning?* The anſwer is, הלך צדקות, *He that walketh in righteouſneſſes:* Where mark that he ſaith not in the ſingular number, *In Righteouſneſſe*: but in plurall number, *Righteouſneſſes*: which although the plurall number may be acutely taken and underſtood of the two righteouſneſſes, the one of Juſtification, by which we walk in righteouſneſſe in the ſight of God, the other of Sanctification by which we walk in righteouſneſſe in the ſight of men, whereof hypocrites there ſpoken of by the Prophet doe neither; yet becauſe the Hebrew phraſe uſeth to expreſſe the ſuperlative degree in the plurall number, the proper meaning of the Prophet is, That none may have peace, familiarity and friendſhip with God, but hee will be unto them a burning and devouring fier, except ſuch, as walk before him in a perfect righteouſneſſe, (as it were) of the higheſt degree: but when none can ſo come forth, then comes Chriſt, and cloathes us with his own perfect and everlaſting righteouſneſſe, and ſo he alone, by that righteouſneſſe, only ſets us in

Eſay 33 14. opened.

perfect

perfect peace and reconcilement, with this moſt juſt and righteous God, and to dwell with this everlaſting burnings, and devouring fire in perfect friendſhip, and well-pleaſed favour. This alſo is expreſſed by
2 Cor. 5. 19. 21. Saint *Paul*, 2 *Cor.* 5. 19. 21. ſaying, *God was in Chriſt, and reconciled the world to himſelfe*; not only by not imputing their ſinnes unto them; but alſo becauſe *Hee that knew no ſinne, was made ſinne for us, that wee* being *tranſlated into him, might bee made the Righteouſneſſe of God.* That is, we being, by this power of Gods imputation of his Sons righteouſneſſe unto us, made in the ſight of God, nothing elſe (as it were) but a perfect, pure, and everlaſting Righteouſneſſe of God, are thereby ſet in a perfect favour, perfect reconcilement and love, and in a full pleaſing everlaſting peace with God.
Calv. Inſtit. l. 2. C. 17. S. 2. To which purpoſe *Calvin* alſo ſpeaketh pithily, after this manner, ſaying, *Becauſe God is the Fountaine of all righteouſneſſe, it muſt needs bee, that man, ſo long as hee is a ſinner, have God his enimy: wherefore the originall or well-ſpring of his love, is righteouſneſſe, ſuch as is deſcribed by* Paul: *Hee made him, which had done no ſinne, to be ſinne for us, that wee might be made the Righteouſneſs of God in him: For he meaneth* (ſaith he) *that wee have attained free righteouſneſs by the ſacrifice of Chriſt, that ſo we, that were by nature the children of wrath, and by ſinne eſtranged from God, might pleaſe him.* Hereupon it is ſaid, *Revel.* 7. 14, 15. *That unto the faithfull, are given long white Robes*, that is, *a perfect righteouſneſs*, making them perfectly juſt and righteous in the ſight of God, by the blood of the Lamb; and hereby are they in the preſence of the Throne of God, that is, under his reconciled love, and favourable protection and providence; and *ſerve him day and night in his Temple*; that is,

The well-ſpring of Gods love is righteouſneſſe.

Revel. 7. 14, 15. opened.

is, with continuall zeale in his Church; *and he that sitteth in the Throne of power and glory, will dwell amongst them*; that is, will declare his favourable presence, and reconciled providence, in his gracious protection and goodnesse amongst them. Thus was *Abraham* by Free Iustification, and by his strong faith believing it, so perfectly reconciled to God, that he is often called the friend of God: *& hæc sola* (saith *Luther*) *non Dei amicos constituit*, this alone makes us the friends of God. Thus is Christ (saith he) *Our true King of Peace, & verus noster* Solomon, *id est, pacificus, qui pacem nobis cum Deo restituit*, that is, and our true *Solomon*, that is to say, Peace-maker, which hath restored unto us peace with God, and peace with his people. Hence also it is that hee that was called *Iesus* to save us from our sins, is also called *Emmanuel, God with us; non modo quod Deus homo factus sit, sed quia nunc à nobis stat, qui prius contra nos erat, & ob peccata nostra amplius iratsci non vult*: that is, not only because hee was made man: but because now he is for us and on our side, who was before against us, and will be no more angry with us, for our sinnes.

Christ our true *Solomon.*

Why Christ is called *Emmanuel.*

Hereupon, as our perfect Iustification consisteth of two parts, so doth our perfect reconciliation, flowing from the same, consist also of two parts or branches or effects, that greatly shew the excellency of the same.

Two comfortable effects, flowing from our reconciliation.

First, by this reconciliation God with an especiall care watcheth over us to protect and defend, and keep away from us all evill, and all hurtfull things; according to that prayer of Christ, saying, *I pray not that thou shouldst take them out of the world, but that thou keep them from evill*, *Iohn* 17.15.

First protection from all evill.

Iohn. 17. 15.

And secondly, God with an especiall care watcheth over us, to provide unto us all necessary good things, and

Secondly, procuration of all necessary good things.

and even the very beſt for us, both for our ſoules, bodies, goods and name, according to the ſaying of the Apoſtle, *The living God is the Saviour*, that is, the upholder and preſerver *of all men; but eſpecially* (mark the word, eſpecially) *of them that believe*, 1 *Tim.* 4. 10.

1 Tim. 4. 10.

For firſt that God by this perfect reconciliation, watcheth over us, to protect and keep away from us, all hurt and evill Is manifeſt, by the Father of the faithfull even *Abraham*, who being juſtified, and thereby perfectly reconciled to God, God ſaid unto him; *Feare not* Abram, *for I am thy Buckler* (that is, to defend thee from all hurt and evill) *and thine exceeding great reward*, ſo that, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all Families of the earth be* (thus) *bleſſed*, *Gen.* 12. 3. which bleſſed reconciliation with God to bee likewiſe brought upon us Gentiles, by Free Juſtification, *Paul* plainly teſtifieth, ſaying, *That Chriſt was made a Curſe for us*: To what end? *That the bleſſing of* Abraham *might come on the Gentiles through Chriſt Ieſus, that we might receive the ſpirituall promiſe of Iuſtification*, and of ſuch perfect reconciliation through faith, *Gal.* 3. 13, 14. *For* (ſaith the Apoſtle) *The Scriptures fore-ſeeing that God would juſtifie the Gentiles through faith, preached the Goſpel, or joyfull newes, unto* Abraham, ſaying, *In thee ſhall all Nations be bleſſed*: *So then they that are of faith*, believing free Juſtification, *are bleſſed, with faithfull* Abraham, *Gal.* 3. 8, 9. What an excellent perfect reconciliation is this? Hence is the whole ninety firſt Pſalm, fully performed upon us, containing (as it were) a new Paradiſe of Gods loving protection, and moſt gracious keeping of us from all hurt and evill, ſaying thus, *He that dwelleth in the ſecret of the moſt High*; that is (as *Luther* well

Gen. 12. 3.

Gal. 3. 13, 14.

Gal. 3. 8, 9. opened.

A Paradiſe of Gods loving protection.

well expounds it) *Vnder Free Iuſtification*, which none can work upon us, but the moſt high God, and indeed is the ſecret of ſecrets to the blind world, *He ſhall abide under the ſhadow of the Almighty*, that is, hee ſhall bee protected and defended under the moſt comfortable ſhade of Gods moſt loving providence, who is of Almighty power to preſerve and keep him. So that the faithfull ſoule, ſaying unto the Lord, in confidence of this reconciliation by Free Iuſtification, *Oh my refuge, and my Fortreſſe, my God, in him will I truſt. Surely, he ſhall deliver thee from the ſnare of the hunter*, which is the Divell and all his inſtruments, *and from the noyſome peſtilence* of their contagious practiſes; *He will cover thee under his wings* of Free Iuſtification, *and thou ſhalt bee ſafe under his feathers*, of his gracious providence and protection; his truth of perfect reconciliation, *ſhall be thy ſhield and buckler, &c.* as it followes in the whole Pſalme: *For hee ſhall give his Angels charge over thee to keep thee in all thy wayes:* thou mayſt have ſome croſſes and troubles, *But thou ſhalt tread upon the Lyon and Adder, the young Lyon and the Dragon ſhalt thou trample under thy feet*: Why? *Becauſe* by faith of free Iuſtification *hee hath ſet his love upon mee, therefore* (ſaith God) *will I deliver him; I will exalt him, becauſe he hath known my name. He ſhall call upon mee, and I will heare him; I will bee with him in trouble; I will deliver him and glorifie him. With long life will I ſatisfie him, and ſhew him my ſalvation*: is not this a joyfull, perfect, excellent, and bleſſed reconciliation? Hence likewiſe is the whole 121. Pſalme verified upon us, Pſal. 121.
teſtifying that the creatures that have mighty operation in mans body, and are high above our reach ſhall, yet notwithſtanding doe us no harme, ſaying, *The Sun*

ſhall not ſmite thee by day, nor the Moon by night, the Lord ſhall preſerve thee from all evill; yea, hee ſhall keep thy ſoule, the Lord ſhall preſerve thy going out, and thy comming in, from henceforth and forever. What would wee have more? Yea, hence are all the other comfortable & excellent protectors, ſpoken of every-where in the Word of God, verified upon us; whereupon the Prophet ſaith, *Pſal.5.11,12. Let all them that truſt in thee, rejoyce, and tryumph for ever, and cover thou them: and let them that love thy name, rejoyce in thee*: why? *Becauſe thou Lord wilt bleſſe the righteous*, (which none are before God, but by free Juſtification) *and with favour wilt compaſſe him as with a ſhield*, defending and keeping him from all hurt, to the leaſt haire of his head, *Matth.10.29.30.* can we poſſibly wiſh a greater, and perfecter, and more protecting reconciliation?

Pſal.5.11,12.

Matth.10.29. 30.

But as this firſt part of Juſtification, doth thus protect and defend us from all evill and hurt; So the ſecond part, brings upon us by this perfect reconciliation, all manner of good things, that are truly needfull and neceſſary for us: as God himſelfe teſtifieth, *Ierem.32.40,41.* ſaying, *I will make an everlaſting covenant with them, that I will never turn away from them to doe them good*: Yea (ſaith he) *I will delight, and rejoyce over them to doe them good.* Hence is the whole *Pſal.23.* verified upon us, namely, That *the Lord is our Shepherd*, (becauſe he is made ſuch unto us, only and truly by free Juſtification,) And *therefore can we lack nothing*: *Hee will feed us in green paſtures, and lead us forth by the waters of comfort*: *Hee* reſtoreth our ſouls, and *leads us*, by Juſtification freely, *in the pathes of righteouſneſſe, for his name ſake.* Therefore he concludes, *Surely goodneſs and mercy, ſhall follow us all the daies*

Ierm.32.40.41.

Pſal.23.

daies of our life. Hence it is that Christ said, *Take no distrustfull cark and care for your belly, what you shall eat; nor for your body, what you shall put on: For after all these things doe the Gentiles with such doubtfulness and distrusting care seek after: But your heavenly Father knowes that you have need of all these things: But seek yee first the Kingdome of God:* If you ask how? I answer, By making your selves sure of his righteousnesse, which by making you perfectly righteous in the sight of God freely, is only able to reconcile, and set you in perfect peace with God; *and then all these things shall be cast upon you. Matth. 6.* Whereupon we see the truth of that saying of *David, Feare the Lord, yee his Saints*: but how are we Saints? Two manner of wayes (as is shewed before:) First by Iustification, that makes us perfect Saints to God-ward, freely; and Secondly, by sanctification, that makes us Saints to men-ward in sincerity. Well, what then? For (saith hee) *They that feare him lack nothing. The Lyons do lack and suffer hunger, but they that feare the Lord shall want nothing that is good, Psal. 34.* Which perfect reconciliation with God; *Iacob* found so effectuall, that hee said boldly unto his Brother, *The Lord hath had mercy on me, and therefore I have all things, Gen. 33. 11.* And *Luther* upon the voyce from heaven, saying, *This is my beloved Sonne in whom I am well pleased*, shewes that this rich mercy, and perfect reconciliation with God, by which we have all things, was testified by God himselfe, at the Baptisme of his Sonne, to be without measure exhibited, saying thus: *Nothing else was heard & seen here, but love, good will, and the infinite and incredible favour of God towards us; nothing but unmeasurable, and bottomlesse goodnesse, and placability; all the whole vast heaven seemed not to*

Matth. 6. 33.

Psal 34. 10.

Gen. 33. 11.

Incredible sweetnesse.

diſtill drops, but to poure and raine down whole ſhowers, and floods of moſt ſweet honey and ſugar, and to power down meer and infinite favour of God abundantly upon us, that we may think of, and expect nothing elſe from him, but the beſt good things; and moſt rich mercy, and well-pleaſing reconciliation: yea (ſaith he againe) *For this one cauſe would God ſound theſe words from heaven with his own voyce, that he might perſwade us certainly, and that we might infix it deeply in our minds, That in Chriſt, and for Chriſt his beloved Son, omni nos beneficiorum genere cumulare velit, &c.* That it is his will, to lade us with all manner of benefits, and embrace us (as was ſignified in receiving the prodigal child) with a true fatherlike, and well-pleaſed affection of love, to cover us with the beſt garment, nouriſh us, make merry with us, and defend and ſave us, and to drive away all things that goe about to deprive us hereof. Which words of *Luther*, although they ſeeme for ſweetneſſe, and fulneſſe of honey and ſugar to be incredible, yet wee need not doubt thereof; becauſe S. *Paul* himſelfe confirmes the ſame unto us, by a ſtrong and invincible demonſtration, ſaying, *If God ſpared not his own Son, but when we were ſinners gave him to death to juſtifie us, how much more being now juſtified, will he with him give us freely all things alſo?* Rom. 8. 32. The uſes that we muſt make of this perfect reconciliation, brought upon us freely by Chriſt, are theſe two.

Rom. 8. 31.

I

Two uſes of our perfect reconciliation.

Firſt, we muſt foundly truſt to, and ſet our affiance on this reconciliation, procured unto us by Chriſt, as *Peter* ſaith, *Caſt your care upon God, for he careth for you.* 1 *Pet.* 5. 7. That is, we muſt yeeld up our ſelves, as *Abraham* did, to doe our vocations, and all our affaires and actions that we take in hand faithfully, and as God would

1 Pet. 5. 7.

would have us to doe them; that is, to ſeek his glory, by benefiting of men, and ſo we walk in the ſteps of the faith of our Father *Abraham*, *Rom.* 4. 11. and doe the works of *Abraham*, through full aſſurance that his Almighty power is able, and this loving care over us, procured by this perfect reconciliation, alſo will, without any bad meanes of ours, both keep away from us all hurtfull things, and provide unto us, without our diſtruſtfull cark and care, all neceſſary good things; ſaying, in ſtrong aſſurance of free Juſtification, making us perfectly holy and righteous in the ſight of God freely, *That wee are perſwaded* (though ſome croſſes doe croſſe us) *that neither tribulation, nor diſtreſſe, nor perſecution, nor famine, nor nakedneſs, nor death, nor life, nor any creature ſhall ſeparate us from the aſſurance of the love of God, and perfect reconciliation that is in Chriſt Ieſus, Rom.* 8. 35. Whereupon the Author to the *Hebrewes*, exhorteth after this manner, ſaying, *Let your converſation bee without covetouſneſſe, and be content with ſuch things as you have: For he hath ſaid, I will never leave thee, nor forſake thee: So that wee may boldly ſay, The Lord is my helper, and I will not feare what man can doe unto me. Heb.* 13. 5. 6. And ſo farre as we doe ſo, we give both to God, and to Chriſt their due glory; to God the glory of power, and to Chriſt, the glory of his merit of reconciliation.

Rom. 4. 11.

Rom. 8. 35.

Heb. 13. 5. 6.

And ſecondly, In confidence of Free Juſtification ſo aſſuredly reconciling us to God, wee muſt expect and look for at his hands, and certainly promiſe to our ſelves all bleſſings temporall and eternall: as *Luther* upon the voyce of God from heaven, *That hee is well-pleaſed*, effectually expreſſeth after manner: *Exigit itaque à nobis, &c.* God requires of us, therefore that we

The ſecond uſe of our perfect reconciliation.

expect and promiſe to our ſelves from him the beſt things; and that wee perſwade our ſelves, that hee is of a moſt loving and ready good-will, to doe us all good; and therefore to pray for, and expect at Gods hands *ſumma & ſaluberrima*, the principall and moſt profitable good things, in a ſtrong confidence in this perfect reconciliation, and in a fulneſſe of faith, nothing fearing at all any thing that goes about to make us afraid, moleſt, make us ſad, or to work any trouble againſt us. *For feare not* Abram (ſaith God) *I am thy Buckler and exceeding great reward*, Gen. 15.1. Whereby *wee have acceſſe* by prayer *unto God, and entrance to obtain with boldneſſe and confidence through faith in Chriſt*, perfectly Juſtifying us, and thereby perfectly reconciling us to God, *Epheſ.* 3.12. But if we doe not thus, but follow indirect meanes and bad courſes to help our ſelves, wee *goe a whoring from God* by the dead faith, and hee will deſtroy us; as it is ſaid, *Pſal.* 73.27. *For lo, they which withdraw themſelves from thee ſhall periſh; thou deſtroyeſt all them that goe a whoring.* But ſo farre as wee reſign up our ſelves to aſſurance and affiance in this perfect reconciliation, we with *Abraham, Iſaac, Iacob, Ioſeph, David, Daniel*, & all the reſt of Gods faithful children, that have beleeved and relyed upon this joyfull and well pleaſing reconciliation, ſhall have, (as they had) both the very Beſt for us, and at length alſo our very hearts deſires. And therefore, ſaith *David, As for me, it is good for mee to draw neere to God, therefore I have put my truſt in the Lord God, that I may declare all thy works*, *Pſ.* 73.28. *That I may ſhew all thy praiſes, in the Gates of the Daughter of Zion and may rejoyce in thy reconciliation, protection and ſalvation*, *Pſal.* 9.14. And thus much of the firſt excellent benefit of the

Gen. 15.1.

Epheſ. 3.12. The fearfull danger of departing from our juſtification and reconciliation. Pſal. 73.27.

Pſal. 73.28.

Pſal. 9.14.

the Gospel, brought upon us by free Iustification; in which, because I have been loath (as it were) to be drawne out of this new Paradise, purchased by the blood of Christ, I have stayed the longer: but let the weightinesse of the point recompence the length; because, as *David* truly saith, this *loving favour of the Lord is better than life it selfe, Psal.63.3.* But now let us proceed forward. Psal.63.3.

CHAP. XV.

Of foure other excellent benefits wrought upon us by Free Iustification.

THE second excellent and glorious benefit brought upon us by Iustification, Is, that the holy Ghost is by it freely given us, to dwell in us; and our bodies and soules are made blessed Temples of the same holy Spirit; as is evident by these Scriptures, *Be baptized* (saith *Peter, Acts 2.38.*) *every one of you in the name of Iesus Christ, for the remission of sinnes, and you shall receive the holy Ghost: for the promise is made unto you, and your children.* Where we see that although the holy Ghost be true God, and the only preparer of our hearts, both to see our misery by sin, as also to see and apprehend Christ and his benefits, to free us from our misery: yet notwithstanding he doth not come to dwell in us, and to take up our bodies and soules to be his Temples, untill first hee hath enabled us to beleeve *free Iustification*; and prepared us, as it were, for himselfe by sealing it unto us by Baptisme, as most sure, that the blood of Christ hath

The giving of the holy Ghost

Acts 2.38.

hath waſhed us cleane from all ſin in the ſight of God, before he doe enter into us, and dwell in us. The ſame alſo *Paul* teſtifieth, *Epheſ.* 1. 13. ſaying, *In whom ye alſo have truſted, after yee heard the word of truth*: what word of truth was that? namely, *that by the blood of Chriſt yee are freely made righteous, accepted and adopted*, verſ. 4, 5, 6, 7. *even the Goſpel of joyfull newes of your ſalvation, wherein alſo after* (mark the word after) *yee beleeved, yee were ſealed with the holy Spirit of promiſe*: where we ſee againe, that we are firſt beleevers of Juſtification, and then after (if not *tempore* in time, yet *naturâ*, in nature and order afterwards) ſealed with the Spirit of Sanctification dwelling in us.

Epheſ. 1. 13.

Verſe 4, 5, 6, 7.

First juſtified, and then ſealed with the ſpirit of Sanctification.

1 First Reaſon.

The Reaſons are, firſt becauſe otherwiſe the holy Ghoſt ſhould come to dwell in a foule hog-ſtie, defiled with ſin; which becauſe hee utterly abhorres, therefore firſt he makes cleane the houſe, and prepares us for himſelfe by Juſtification; thus purifying our hearts firſt to himſelfe, by applying unto it Chriſts righteouſneſſe, ſo preparing and making us fit houſes and Temples for himſelfe to dwell in; and then comes and dwells in us, renewing our nature.

2

Secondly, to our ſelves, and to our ſenſe and feeling by ſanctification: another Reaſon is, becauſe it is the proper office of the holy Ghoſt to glorifie Chriſt: but how doth he glorifie Chriſt? *By taking his things and ſhewing them unto us, Iohn* 16. 14. whereby the holy Ghoſt by the preaching of the Goſpel, ſhewing to his elect the excellency of Chriſts righteouſneſſe, and enabling them to receive the ſame by faith, and ſo to be ſpiritually and myſtically clothed with it to glorifie Chriſt in this his righteouſneſſe, He enters in it, and by it, into all the faithfull, to dwell in them, thus

Iohn 16. 14.

glorifying

glorifying the righteousnesse of Christ: and thereupon it comes to passe, that look how freely the righteousnesse of Christ is, by the preaching of the Gospel, bestowed upon them that feele their misery by sin, to justifie and heale them freely: so freely also is the holy Ghost bestowed upon them to dwell in them; and therefore in the very preaching of *free Iustification*, whilst the Preacher is yet speaking, doth God use principally and especially to raine downe the holy Ghost upon the Hearers, even whilst they do nothing but sit still, and reverently heare Justification freely preached unto them. Whereupon *Paul* convinced the Galathians by saying, *Received yee the holy Ghost by the law?* that is, by hearing works, works preached? No: how then? *By hearing of faith*, that is, free Justification preached, *Gal.* 3. 2. An evident example hereof is extant, *Acts* 10. 44. where we may see, that as *Peter* was preaching Christ, and *free justification* by him, *even whilst he was yet speaking, the holy Ghost fell on all them that heard the word.* Another notable example, besides many others in that book, is *Acts* 13. where likewise we may see, that when *Paul* had very powerfully preached the Resurrection of Christ, and eagerly pressing the maine fruit and benefit that comes thereof, namely, *free justification*, saying, *Be it knowne unto you men and brethren, that by this man, is preached unto you, the forgivenesse of sinnes*; and lest we should conceive Gods forgivenesse to be a slight thing, not making the creature *perfectly holy and righteous*, like mans forgivenesse, He presently expounds what hee meanes by Gods forgivenesse, and shewes what a glorious thing Gods forgivenesse is above mans; saying, *Even from all things, from which you could not be justified,*

Gal. 3. 2.

Acts 10. 44.

Acts 13.

Gods forgivenesse is a most excellent and glorious forgivenesse.

fied, that is, made perfectly righteous *by the law of God*, *by him every one that beleeveth is justified*; that is, made perfectly holy and righteous, from all spot of sinne, in the sight of God freely. And when there were some Jewes among them that marvelled, and wondered, and murmured against it, that they that had not laboured for it, should freely have the same righteousnesse equall with them that had laboured all day long, in the heat of the day, to get it: to whom *Paul* answereth, saying, *Behold ye despisers, and wonder, and vanish away: for I will work a work in your dayes, which yee will not beleeve, though a man should declare or demonstrate it unto you*: And yet some others, both Jewes and Gentiles *besought Paul, that he would preach the same words to them the next Sabbath day*: which also he did: but what was the end and effect of this vehement preaching of *free Justification*? namely this; *That the Disciples hearts were filled with joy, and with the holy Ghost*, vers. 51. And if any man here object, That these are extraordinary examples belonging only to the Primitive Church. I grant that it is true, concerning the outward visible raining downe of the holy Ghost, for the first miraculous stablishing of the Gospel by visible appearances of the same: but not for the inward spirituall working of Justification, and raining downe of the holy Ghost upon Gods children, spiritually and invisibly to dwell in them: for this is essentiall and perpetuall to the Gospel; as S. *Paul* testifies, 2 *Cor.* 3. 7,8,9,10. proving thereby the glory of the Gospel above the Law, saying, That *although the ministration of death and condemnation*, that is, the giving of the Law, was glorious, *so that the children of Israel could not behold the face of Moses*

Verse 51.

2 Cor. 3. 7,8, 9,10.

The glory of the Gospel above the Law.

for

for the glory of his countenance, which glory was to be done away; how shall not the Gospel be much more glorious? why? because the Law did exact at our hands, that we should give to God a perfect righteousnesse: but the Gospel gives unto us a perfect righteousnesse freely, and thereby is the perpetuall administration of the Spirit unto us; whereby (saith he) this ministration of righteousnesse *doth exceed in glory.* So that we see, that the preaching of free Justification is the administration or ministeriall giving, both of perfect righteousnesse, and also of the holy Ghost, unseparably ever going with the same; for the holy Ghost will not forsake the wedding-garment of Christs righteousnesse; but to glorifie the same, will goe in it, and with it, whithersoever it goes; filling the heart, where they two abide, with joy, and sighs zealous new obedience.

The holy Ghost unseparable from Christs righteousnesse.

Another Reason, why the holy Ghost goes so unseparably ever with the righteousnesse of Christ; is, Because the preaching of *free Justification* is after a more peculiar manner, called the voice of Christ; because it is the only and sole saving voice of Christ alone: but the voice of Christ being rightly and powerfully uttered, is not a dead weak thing, but is mighty, and goes with a lively breath, breathing one no lesse than the holy Ghost upon the attentive and reverent Hearers of *free Justification*, the only sole-saving, and sole-saving voice of Christ, making them to live a new life: according to that saying of Christ: *verily, verily I say unto you, the houre shall come, and now is, that the dead shall heare the voice of the Sonne of God, and they that heare it,* namely, as the voice of the Sonne of God, *shall live,* John 5. 25. surely, they must

Justification is Christs voice.

John 5. 25.

must needs live when the voyce of Christ thus breathes the holy Ghost into them, to dwell in them. But now concerning the excellency of this wonderfull gift brought upon us only by *Free Iustification*, who is able either of men or Angels to lay forth the glory of it? For is not *the holy Ghost* true, and very God, that takes up our bodies & souls, to be his blessed Temples? Was it not this blessed Spirit, that wonderfully governed the Patriarks? Was it not he that inspired all the Prophets? as *Peter* testifieth saith, *These holy Prophets spak as they were moved by the holy Ghost?* 2 *Pet.* 1. 21. Was not his power wonderfully shewed, and was hee not a mighty worker, when he formed the humane nature of our Saviour Christ, to bee conceived and born of a pure Virgin? Shewing that where the holy Ghost worketh, there nothing is impossible? Is it not hee only that regenerateth a man, and makes him a new born creature, both towards God by *Iustification*, and towards man by *Sanctification*? Or can any man worthily lay forth the glory of a new creature, by the holy Ghost? Are not his gifts excellent and marvellous, which hee worketh in whom hee will, and as he will? described, 1 *Cor.* 12. And finally must not *Iustification*, needs bee a glorious and wonderfull work that bringeth so wonderfull a benefit upon us? and can people heare, and read and meditate *Free Iustification* sufficiently, that doth enrich us so heavenly? And if there were no more Reasons, why Ministers after our misery by sinne laid open, should continually beat upon the greatnesse and excellency, and glory of *Free Iustification*, to work the joyfull and violent receiving of it by faith, that brings with it unseparably and unfallibly so precious a gift as the holy Ghost, to dwell

The glory of this gift is inexplicable.

2 Pet. 1. 21.

1 Cor. 12.

dwell in us, were not this sufficient? Is not the gift of the holy Ghost all in all?

The third excellent benefit of the Gospel wrought upon us by *Free Iustification*, is our wonderfull *Vnion into Christ*, whereby wee are by the power of the holy Ghost though mystically and spiritually, yet, truly, really and substantially so ingraffed and united into Christ, that wee are made one with him, and he one with us. For first, that this wonderfull *Vnion* is not a thing in meer imagination, no, nor consisting in meer charity, love, and affection only; but is a true, reall, and substantiall *Vnion*, Is evident, both by the expresse Word of God, and unanimous consent of Gods faithfull Dispensers of his Mysteryes, both ancient and modern: For first the Word of God in that excellent prayer that Christ made for all the faithfull, *Iob.* 17. 20, 21, 22, 23. saith thus, *I pray not for these alone, but for all them also, which shall believe in me, through their word*: Well, what doth he pray for? *That they all may be one*, How one? *As thou O Father art in me, and I in thee.* Can men or Angels lay open, or sufficiently conceive, either the wondersulnesse, or how really and substantially, Christ, as hee is God, is one with his Father? And yet, even so are we by this Union, One with Christ, as he is Man, and our Mediatour, and thereby knit into God, as Christ saith, *That they may be also one in us, that the world may believe that thou hast sent me*, that the greatnesse, and wonderfulnesse of this work, may declare that none but the Son of God sent of his Father to effect it, could otherwise bring it to passe; *And the glory* (saith hee) *which thou hast given to me, I have given them* (that by this meanes also they may discern the greatnesse of this Union) *That they may be one,*

3 Vnion into Christ.

This union is not imaginary, but reall.

Iob. 17. 20, 21, 22, 23.

We by this union are one with Christ.

one, even as we are one; I in them, and thou in mee, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Can possibly the understanding of man, conceive a more absolute and perfect union with all the circumstances of the same, than is here described? But to shew yet further, how true, reall, and substantiall this Union is, cleere is the testimony of *Paul, Ephes.* 5. 31. saying, *For we are members of his body, of his flesh, and of his bones.* Certainly nothing can bee more reall and substantiall, than such a Union. Whereupon learned *Zanchius* in that excellent Treatise upon *Ephes.* 5. 30. concerning the Union betwixt Christ and his Church, (reproving them that hold, that our Union is no otherwise true and reall, than because we partake of the spirituall gifts and graces of Christ) sets down this *Thesis* or position confirming the same, both by Scripture, and consent of the Ancient Writers, namely, that *Vnio nostri cum Christo, & Christi nobiscum essentialis ac substantialis est, vera atque realis*, That is, The Union of us with Christ, and of Christ with us, is essentiall, and substantiall, true and reall. First substantiall (saith he) because the substances themselves of the flesh of Christ, and of our flesh, both of the person of Christ, and of our persons, are united together; and so not the fruit and graces only of Christ are received, seeing they cannot bee received, but by partaking of the substance it selfe of Christ. Secondly, I call it true and reall, (saith hee) because we are not in bare imagination, but *reipsa* in very deed, united into Christ; and being united, (although *non Physico, sed spirituali & supernaturali modo*, not by a naturall, but a spirituall and supernaturall manner,) wee grow more

Ephes. 5. 31.

Zanch. upon Ephes. 5. 30.

Our union with Christ is, first substantiall.

Secondly, true and reall.

more and more into one body with Christ. But that we may dive more deeply into this most excellent glory of our Union into Christ, Let us mark that the holy Ghost, (which effectually sheweth the power of his God-head, in working this benefit upon us) to expresse the substantiallnesse, and reallnesse, and wonderfull closnesse of it, doth use six principall similitudes in the Word of God, to shew to our weak capacities the great glory of it, *That* (as S. *Paul* speaketh) *passeth knowledge*.

Six similitudes used to expresse the realnesse of this union.

The first, and furthereſt off similitude, is, That the justified person, being cloathed with the righteousnes of Christ; hath thereby put on Christ as a man puts on, and is cloathed with his own apparell: As S. *Paul* speaketh, *Gal.* 3. 27. saying, *All yee that are baptized into Christ*, (thereby sealing up unto you your Justification) *have put on Christ*, namely (as the originall Word imports) as a man puts on, and is cloathed with his apparell. Whereby as old *Isaac* in the weaknesse and infirmity of his old age took *Iacob* for *Esau* in *Esaus* apparell: so doth God in the virtue and strength of this our wonderful union into Christ, take us not ignorantly and unwittingly, as *Isaac*, but truly and graciously for Christ, having thus truly put on Christ himself. And this the faithfull Interpreters plainly testifie, saying, *Cum dicit Galatas Christum induisse, intelligit Christo sic esse insitos, ut coram Deo, & nomen & personam Christi gerant, ac in ipso magis quam in seipsis censeantur*: that is, Where as the Apostle saith, that the *Galathians* have put on Christ, he meanes that they are so ingraffed into Christ, that before God they beare the name and person of Christ, and are reputed and estimated rather in him, than in themselves.

Gal. 3. 27.

The

2 The second similitude expressing more reall and entire union than the former, is taken from the union, not only between ordinary husband and wife; but also, that we are as substantially and really united into Christ, as *Adam* and *Eva*, who was made of his very rib, and thereby truly and really of his flesh, blood and bone, were one in Paradise; for which cause *Adam* & *Eva* are both called but one *Adam*, *Gen.* 5.2. of which perfect union, *Adam* said thus: *this is now bone of my bones, and flesh of my flesh, shee shall bee called woman*, or (as the Hebrew Word importes) a she-man, *because she is taken out of man*, *Gen.* 2.23. which mystery S. *Paul* expounding in the fifth to the *Ephes.* saith thus of Christ, and his Church; *For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his Father and Mother, and shall bee joyned unto his wife, and they two shall bee one flesh.* This (saith he) *is a great mysterie, for I speak concerning Christ and his Church*, *Ephes.* 5.30,31,32. Whereupon true and excellent is the testimonie of a noble man and Martyr in *France*, who writing of the dignity and excellency of a Christian man, sayth thus, *By this spirituall bond or knot, the Christian man is made one with Christ, flesh of his flesh, and bone of his bone; yea, even so farre that he beares Christs name and person before God:* Is not this wonderfull? And yet S. *Paul* not herewith content, shewes that the union betwixt Christ and every child of God, is more close and entire, than between husband and wife; for (saith he) they are not only one flesh, But also *He that is joyned to the Lord Christ is one spirit*, 1 *Cor.* 6. 17. Which place *Calvin* expounding, saith thus: *Hoc ideo adjecit ut doceret arctiorem esse conjunctionem Christi nobiscum, quàm viri cum uxore*, that is, Hee therefore

Husband and wife.

Gen. 5.2.

Gen. 2.23.

Ephes. 5.30, 31, 32.

Calvin upon 1 Cor. 6. 17.

therefore addeth theſe words, That he might teach us, that the union betwixt Chriſt and us, is cloſer and ſtraighter, than betwixt husband and wife. Which thing *Luther* alſo teſtifieth, ſaying, *Gal.* 2.20. *This faith therefore that Chriſt hath loved mee, and given himſelfe for mee to juſtifie me, doth couple Chriſt and mee more neer together, than the husband is coupled to his wife.* Luther upon Gal. 2.20.

The third Similitude, expreſſing this marvellous union, is that wee are as truly and really united, and made one with Chriſt, as a Tree and the branches thereof are one, This Chriſt himſelfe teſtifieth, *Iob.* 15.5. ſaying, *I am the Vine, yee are the branches. As the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can yee, except yee abide in mee.* Upon which words *Zanchius* truly ſaith thus: *Quid etiam hoc ſimili clarius, quam nos verè ac realiter Chriſto inſitos eſſe*; that is, What is more cleere by this ſimilitude, than that we are truly and really ingraffed into Chriſt? 3 Tree & Branches. Zanch. upon Iohn 15.5.

The fourth Similitude, expreſſing this wonderfull union, is, That wee are as truly, and really united and made one with Chriſt, as the body and members thereof are one. And this ſimilitude, if it were as well underſtood, as it is often expreſſed in the Scripture, wee ſhould abound with more joy for the ſame, than we doe. For, how plaine is S. *Paul* 1 *Cor.* 12. 12. ſaying, *As the body is one, and hath many members, and yet all the members, though they be many, make but one body; ſo alſo is Chriſt. For* (ſaith he) *yee are the body of Chriſt, and members for your part*, verſe 27. Again, to the ſame, *Cor.* 6. 15, 17. he ſaith thus, *Know ye not that your bodies are the members of Chriſt?* Nay more, *But hee that is joyned to the Lord is one Spirit.* What more perfect and more wonderfull union can there be, Than to be one ſpi- 4 Body & members. 1 Cor. 12. 12. Verſe 17. Cor. 6. 15. 17.

rit and one body with the Lord? *Certainly* (ſaith *Zanchius*) *The union of the members with the head, and with themſelves is ſubſtantiall, true and reall: wherby* (ſaith hee) *wee may further underſtand, that the fruit of the paſſion of Chriſt, and his gifts and graces cannot be received, without a real participation of the very fleſh of Chriſt; for the members can receive neither motion, nor life, nor juice, nor nouriſhment, being ſeparated from the head.* And hereupon it is, that the ancient Diſpenſers of Gods myſteries doe ſo greatly extoll this our concorporation into Chriſt: for thus ſaith, *Chryſoſtome, Homil. 60. ad populum Antioch. Non ſatis fuit, homo fieri, colaphis cædi, verùm & ſemet ipſum nobis commiſcet, & non fide tantùm, verùm et reipſa nos ſuum efficit corpus,* that is, It was not enough to become man, to be buffetted with fiſts; but alſo he doth mix and mingle his own ſelfe together with us; and not by faith only, but alſo he makes us in very deed his own body. Which doctrine of the ancient Fathers of our wonderfull union (although the Papiſts goe about to miſapply it, and ſay, this great work and union is wrought upon us, by the Sacrament of the body and blood of Chriſt, in that (ſay they) the bread becomes tranſubſtantiated into the body and blood of Chriſt; and ſo wee eating the ſame, the body of Chriſt is mingled and united into one body with us:) yet it is well proved of the Learned Proteſtants to bee utterly falſe. For the Sacrament is not the bond of this ſo myſticall and wonderfull union, after ſo groſſe, fleſhly, and carnall a manner; but it is wrought only by the holy Ghoſt, after a ſpirituall, and unſearchable manner. Who yet notwithſtanding, becauſe he is true God, *& hîc exerit*, and herein doth ſhew forth the power of his God-head,

Chryſoſt. Hom. 61.

in

in thus wonderfully knitting and reall and ſubſtantiall uniting us into Chriſt: hereupon doe the ancient Fathers confeſſe that no tongue of men or Angels is able to lay forth ſufficiently, the reallneſſe, ſubſtantiallneſſe, and excellency of the ſame, though ſealed unto us, by an outward ſign and figure in the ſupper of the Lord. For hence it is, that *Chryſoſtome* ſaith again, *Homil.* 61. thus: *Vnum Corpus ſumus, & membra ex carne ejus, & oſſibus ejus, & non tantùm hoc per charitatem fiamus, verùm & reipſa in illam miſceamur carnem*, that is, Wee are one body with him, and members of his fleſh, and of his bones; and we are made this, not only by love, but wee are mingled in very deed into his fleſh, Chriſt being deſirous thus to ſhew his uttermoſt love upon us. *Chryſoſt.* in Hom. 61.

Againe, in the ſame place, hee ſaith thus: *Propterea ſemet ipſum nobis immiſcuit, & ſuum in nos Corpus contemperavit, ut unum quid efficiamur; tanquam Corpus capiti coaptatum; ardenter enim amantium hoc eſt*, That is, For this cauſe, he hath mingled his own ſelfe into us, and hath tempered together his own body into us, that wee may be made one ſame thing with him, as the body is conjoyned with the head; for this is the manner of ſuch as love ardently. Alſo *Calvin* ſaith thus: *Non ſolùm individuo ſocietatis nexu nobis adhæret, ſed mirabili quadam Communione in unum corpus nobiſcũ coaleſcit indies magis & magis, donec unum penitus nobiſcum fiat*, That is Chriſt cleaveth unto us, not only by an unſeparable knot of fellowſhip, or friendſhip, but by a certaine wonderfull communion, he growes every day more & more into one body with us, untill at length he be made altogether one thing with us. Maſter *Deering* alſo upon, *Heb.* 2. 11. teſtifies, *As by joynts and ſinewes* Maſter Deering upon Heb. 2. 11.

our members bee really knit and made one body to the head; so really, truly, and indeed by one Spirit are we knit into Christ, and as perfectly and substantially made one with him, as our members are one with our head.

5 Graines of Corne one Loafe.

The fifth Similitude expressing this wonderfull union into Christ, is that we are as truly, with all the children of God, united and made one with Christ, as many graines of corne make one Loafe of Bread, and many grapes make one Vine. And this is plainly taught by the Apostle, 1 *Cor.* 10.17. saying, *For we that are many, are one bread, and one body, because we are all partakers of one bread:* 2 Cor. 10, 17. *and have been all made to drink into one spirit,* 1 Cor. 12. 13. *1 Cor.* 12. 13. Upon which place, the learned Interpreters say thus: *Qui ergo Christi corpus accipiunt, non multa sunt corpora, sed unum corpus.* For (saith *Augustine*) *quemadmodum panis ex multis granis unitur, &c.* As one loafe is united together of many graines, so that the graines doe not appeare, and yet they are graines, but joyned together with an uncertaine discerning; so are wee joyned one with another into Christ.

6 Bread & Wine in the Lords Supper becomes one with the receiver. Joh. 6, 56.

The sixth and last Similitude of this wonderfull union in to Christ, is, That we are as truly, really, and substantially united, and made one with Christ, as the bread that we eat, and the wine that we drink, in the Lords supper is made one with us. As Christ himself testifieth, *Ioh.* 6. 56. saying, *Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* Whereupon *Zanchius* truly inferreth, saying thus, *An non substantialiter & realiter unitur cibus & potus illi, qui edit & bibit? &c.* That is, is not the meat and drink substantially and really united to him that eateth and drinketh? Yes certainly, so that of the meat eaten,

and

and of him that eateth the meat is made but one ſubſtance; neither can the meat and drink bring life, except they bee united with him that eateth and drinketh it, in one ſubſtance. And therefore he concludes, ſaying, *Sicut realiter, &c.* As therefore the bread is truly and really united and made one with us that eat it: ſo alſo truly and in very deed, is the fleſh of Chriſt united and made one with us, that ſpiritually eat the ſame. Thus we ſee, how really, unſearchably, miraculouſly and wonderfully, we are united and made one with Chriſt. Now that it is our *Free Iuſtification* that works and brings this glorious benefit to paſſe, upon us, Is moſt evident and plaine by S. *Paul, Phil.* 3.8. where the Apoſtle ſaith thus: *Yea doubtleſſe, I count all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, &c. That I may win Chriſt, and be found in him,* That is, be found united and ingraffed into him: but how, or by what meanes is this brought to paſſe? he ſhewes, ſaying, *By not having mine own righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, even the righteouſneſſe which is of God, by faith.* Where we ſee evidently, that the true meanes to bee found united into Chriſt, is to be clothed in this rich robe of Chriſts righteouſneſſe. Hence is the truth of that uſuall ſpeech, That in Chriſt wee are pure and cleane from all our ſinnes. And this alſo *Bezas* witneſſeth, plainly in his notes upon this place, ſaying thus: *This is to be in Chriſt, to bee found not in a mans own righteouſneſſe, but clothed with the righteouſneſſe of Chriſt imputed unto him.*

Iuſtification is the ground and cauſe of our union with Chriſt. Phil. 3.8.

The Reaſon hereof is, becauſe Chriſt will have no foul leprous members united and made one with him; and therefore hee firſt waſheth us in his blood, and Reaſon.

makes us cleane from all our ſinnes; and then knits and unites us, as fit members, into his own ſelfe. The order alſo and naturall dependencie of theſe benefits upon one another confirme the ſame: for we cannot bee knit into Chriſt, before we have the holy Ghoſt dwelling in us: the holy Ghoſt comes not to dwell in us, before we be reconciled to God; and we are not reconciled to God, before we have all our ſinnes aboliſhed out of Gods ſight. But when all our ſins are aboliſhed, and wee made *perfectly holy and righteous, from all ſpot of ſinne, in the ſight of God, freely*, Then the holy Ghoſt comes and dwells in us, and knits us, and unites us, as fit members, into the bleſſed body of Jeſus Chriſt; then we are by the *Wedding-garment* alone of Chriſts righteouſneſſe made, above our ſenſe and feeling, fit Brides for ſo glorious a Bridegroome. For (ſaith *Auguſtine*) *Such an head, muſt have condignum corpus a body ſuteable to it ſelfe; ſuch a Bridegroome, muſt have condignam uxorem, non habentem rugam aut maculam* (as we heard before) a Bride agreeable to himſelfe *not having* to God-ward *one ſpot or wrinkle, or any ſuch thing*, Ephes. 5. 27. For (ſay the learned Interpreters upon 1 Iohn 3. 5.) *In Chriſt* (that is, *in his body the Church*) *is no ſin*, For (ſay they) *Non de Chriſti perſona hic agit, ſed de toto corpore*, that is, he ſpeaks not here of the perſon of Chriſt, but of his whole body; *totũ enim Chriſti corpus purum eſſe oportet*, For it behoveth, or muſt needs bee, that the whole body of Chriſt be pure: And this is the ground whereupon *Luther* ſaid, *That ſince by his reſurrection, Chriſt now raigneth, true Divinty teacheth, that there is no ſinne in the Church any more*, Seeing the body and members of Chriſt muſt needs be thus pure, before they can be united and made one with Chriſt.

Ephes. 5. 27.
1 Iohn 3. 5.

But

But now for the excellency of this benefit, That we are by *Iustification*, thus truly, really, substantially, and wonderfully united & made one with Christ, here I say again, what tongue of men or Angels is able to lay forth the glory of the same? doth not this benefit farre passe the glory of *Adam* in Paradise before his fall? For there *Adam* might only eat of the Tree, figuring the Tree of life; but by this benefit, we are made Branches of the true Tree of life, drawing continuall juice of grace and life from him forevermore. Again, *Adam* in Paradise might and did loose that figurative Tree of life; but hee that is ingraffed and united into this true and everlasting Tree of life (because it is grounded not upon ours, but upon Christs righteousnesse,) is sure to continue such for evermore; for Christ will not loose any of his members, being farre more easie for *David* to pull the prey out of the mouth of the Beare, and Lion, than for the World, the Flesh, or the Devill himselfe, to pull, rent, or teare away one of his members from his body. But what doe I talk of Paradise? seeing it is better to bee thus wonderfully united into Christ, than to bee in heaven, because Christ is better than heaven; but that there indeed shall be a full manifestation of this most glorious benefit. But nothing shewes the excellency of his wonderfull union, more than that it is so reall and substantiall, and marvellous a union into Christ, That it causeth the Church, and children of God to be intituled before God, and called Christ; as both the Word of God teacheth, and all the best Dispensers of Gods mysteries, do testifie of this union. For thus saith the word of God; *As the body is one, and hath many members, and all the members being many, are but one body: so is Christ.* Upon which place *Chry-*

The inexplicable benefit of this union.

The continuance is everlasting.

By this union beleevers, called Christ.

Chryſoſtome upon 1 Cor. 12. 12.

ſoſtome ſaith thus: *Cum ſic & Eccleſia dicere oportuiſſet, pro Eccleſia ſubſtituit Chriſtum*, that is, When the Apoſtle ſhould have ſaid, ſo is the Church, in ſtead of the Church he ſet Chriſt, and ſaid, ſo is Chriſt. Alſo *Calvin* ſaith thus: *Locus plenus eximiæ conſolationis, quod Eccleſiam vocat Chriſtum; hoc enim honore nos dignatur Chriſtus, ut nolit tantum in ſe, ſed etiam in membris ſuis cenſeri & recognoſci*; that is, A place of exceeding conſolation, that he calls the Church, Chriſt; for Chriſt vouchſafeth us this honor, that he will not bee reputed, and eſtimated only in himſelfe, but alſo in his members. Wherein wee are to obſerve what an exceeding conſolation it is, to them that underſtand this benefit, and what an honor is brought by the ſame upon the Church. Whereby they that are ignorant hereof, doe not only deprive them themſelves, of exceeding comfort and conſolation; but alſo rob the Church of her honour. Another place of Scripture confirming this is, *Gal.* 3. 16. compared with verſe 29. where the Apoſtle applies this wonderfull union to the *Galathians*, after this manner; *Abraham hath not many, but one ſeed, which is Chriſt; But you by faith, are that one ſeed, therefore you are Chriſt.* For (ſaith *Auguſtine*) *concorporans nos ſibi facit nos membra ſua, ut in illo & nos Chriſti eſſemus; nam omnes in illo & Chriſti, & Chriſtus ſumus*, that is, Concorporating us into himſelf, he makes us his members, that in him we alſo ſhould be Chriſts, for all of us in him are both Chriſts, and Chriſt himſelf. Alſo *Origen* ſaith thus: *Fiunt per unum Chriſtum multi Chriſti, transformati ad illius imaginem, qui eſt Imago Dei; unde inquit per Prophetam, ne tetegeritis Chriſtos meos, Pſal.* 105. that is, By one Chriſt, there are made many Chriſts, becauſe they are transformed

Conſolation and honour.

Gal. 3. 16.

med into the Image of him, who is the Image of God: from whence God said by the Prophet, touch not my Christs, and doe my Prophets no harme, *Psal.* 105. Psal. 105.

Again, *Augustine* as seeing and feeling the truth of this exceeding consolation speaks likewise very pathetically after this manner, saying, *Ergo gratulemur fratres & agamus gratias, Nos non solum Christianos esse factos sed etiam Christum: Intelligitis gratiam Dei super nos? capitis? admiremini, gaudete; Christus facti sumus, nam si ille caput, & nos corpus &c.* that is, Let us rejoyce brethren, and give God thanks, that we are made not only Christians, but also Christ: doe you understand, Brethren, the grace of God upon us? doe yee conceive it? wonder yee, rejoyce yee; wee are made Christ; for if he be the head, and wee the body, the head and the body make but one Christ. Where wee see that if this union bee rightly understood, to bee so close and wonderfull as is here described, it works great joy in our hearts; but if it work not this joy, we neither understand this great glory of it, neither can be thankfull for the same. And therefore that this joy may abound in us, we must not by unbeliefe cast away this benefit from us, and wrangle against these testimonies of the learned Dispensers of Gods mysteries, by mis-understanding, and worse applying that saying of Christ, *Matt.* 24. That if we be so united into Christ, that wee also be Christ, Then that saying is now come to passe, that *in the last dayes shall come many Christs*; and we may say, *Loe, here is Christ, and there is Christ.* I answer, that in this saying of the Lord of wisdome, he gives us warning to take heed of those, that renting themselves from the true Christ, doe come in their own name, and take upon. An Objection from the mis-understanding of Matth. 24. Answ.

upon them, either the proper person, or the saving offices of Christ, and so make themselves false Christs; not in Christ, but out of Christ, and by themselves. But to embrace by faith this wonderfull union, is to be knit into the true Christ, who poures himselfe so richly and abundantly into us, That perceiving and understanding how gloriously we are united, and made one with him, and how close wee doe adhere and cleave by his spirit unto him, and seeing how wonderfull rich wee are made in him alone, freely, It is the powerfull meanes to make us to abhorre all other false Christs, and to cleave only to the true Christ, who hath by Justification by his blood, and by his spirit of Sanctification, so wonderfully knit us into his own body, That he makes us happy and blessed only in his own selfe alone for ever, that we need not to hearken after any false Christ for more happinesse any other way. Why? Because to assure us, that hee doth communicate both himselfe, and all his riches unto us, he communicates also unto us, his very name, *That as a wife* (as *Calvin* saith) *is intitled with the name of her husband; so is the Church and true children of God, truly intitled with the name of her husband Christ.* And again, (saith he) *In hoc verò sita est nostra consolatio, quod sicut Christus & pater unum sunt, ita & nos cum eo unum sumus, Vnde hæc nominis communicatio* (*ita & Christus*) that is, Herein consisteth our consolation, that as Christ and his Father are one, so wee are one with him, from whence comes this communicating of name (so is Christ.) But the sweetnesse and comfort of this consolation consisteth herein, That as every one is married, by his true Justifying faith, particularly to Christ; so he must apply this union to his own selfe in

in particular, without which it becomes unfruitfull and unprofitable; yet not swarving hereby from the former doctrine, but a making of that which is generall to all, to bee thine own in particular, by applying it to thine own selfe in particular. Thus did *Paul*, saying, *I live not now*: then *Paul* belike is no *Paul*; but who lives then? *Christ lives in me*, that is, as *Luther* expounds it, *I live not in mine own person, nor in mine own substance, but Christ lives in me: Indeed* (saith he) *the person liveth, but not in himselfe*; and therefore he saith, *I live not now, but Christ lives in me*; *Is est mea forma*, Hee is my forme, *more neerly joyned and united to me, than the colour or whitenesse to the wall.* Christ therefore (saith *Paul*) thus joyned and united unto mee, and abiding in me, liveth this life in me, which I now live. *Now Christ living in me, I am dead to the Law*, that is He aboliſheth the law to me, damneth sin, destroyeth death: For it cannot bee, but at his presence all these must needs vanish away; for Christ is everlasting Righteousnesse, everlasting Peace, Consolation, and Life: and to these, sin, the terror of the law, heavinesse of minde, hell, and death, must needs give place. So Christ living, and abiding in me, taketh away, and swalloweth up all evills which vex and afflict mee. This union and conjunction then is the cause, that I am separated from my selfe, and translated into Christ and his kingdome, which is a kingdome of grace, righteousnesse, peace, joy, life, salvation and glory; yea, by this unseparable union and conjunction, which is through faith, Christ, and I, (mark this particularly, I) are made as it were one body in spirit. Hence it is, for this particular application of applying this close union to our selves in particular, did *Origen* say, as we heard before.

At Christs presence, the Law, sinne and death, doe vanish away.

before, *quod per unum Christum fiunt multi Christi*, that by one Christ, there are many Christs, because they are transformed to the Image of him, who is the Image of God. But *Luther* upon *Pauls* foresaid application, describes the manner of this particular application with fuller demonstration, saying thus: *Quare fides purè est docenda, &c.* Wherefore faith must be purely taught, namely that thou art so entirely and neerly joyned unto Christ, that he and thou are made, as it were, one person, which cannot be severed, but is perpetually joyned together; so that thou mayst boldly say, *Ego sum Christus*, I am Christ, that is to say, *Christs righteousnesse, victory, and life are mine*: And againe, Christ may say, *Ego sum ille peccator*, I am that sinner, that is, his sinnes, and his death are mine; because he is united and joyned unto me, and I unto him. For wee are so united together by the spirit, that wee are become one flesh and one bone: For so saith the Apople, *Ephes. 5. Wee are members of the body of Christ, of his flesh and of his bones.* So that this faith doth couple Christ and me more neere together, than the husband is coupled unto his wife.

Ephes. 5.

4 Adoption.

The fourth excellent benefit of *Free Iustification*, is our most glorious adoption; whereby wee are made the true sonnes and daughters of the living God. Therefore doth S. *Iohn* say, *As many as received him*, (namely, to justifie them, by his blood and death,) *To them he gave the prerogative or dignity to be the Sons of God*, as verily and truly as ever they were the Sonnes and Daughters of their naturall Parents. And the Apostle *Paul* testifieth, That *Christ hath redeemed us from under the Law, that we might receive the adoption of Sonnes; And because wee are Sonnes, God hath sent forth*

Ioh. 1. 12.

forth the Spirit of his Sonne into our hearts, to cry Abba Father, Gal. 4.5,9. alſo S. *Iohn* crying out in admiration of this great dignitie ſaith, *Behold what love the Father hath ſhewed towards us, (that we,* things of nothing, *Pſal.*144.4.) *ſhould be called the Sonnes of God! And now are we the Sonnes of God: But it is not made manifeſt what we ſhall be, but wee know that when he* (that is the Sonne) *ſhall appeare, we ſhall be like him*; 1 *Iob.*3.1.2. Yea, we are ſo truly made the children of God that we are become alſo heires of eternall life: ſo ſaith the Apoſtle, *Tit.*3.7. *Wee being iuſtified by his free grace, are made heires according to the hope of eternall life.* and againe, *Rom.* 8. *If we be children, we are alſo heires, even the heires of God, and fellow or joynt-heires with Chriſt.* But neither is this high benefit conferred upon us, except we be firſt juſtified, that is, made perfectly holy and righteous by his grace: according to that ſaying of a learned Diſpencer of the myſteries of the Goſpel, which is this, *If we bee Sonnes, then are wee juſtified in Gods ſight, freed from ſinne and indued with righteouſneſs, & ſo fully reconciled unto God; ſeeing the Lord infinite in Iuſtice, would never admit any into ſuch an high degree of favour, who were yet polluted in their ſins, and deſtitute of righteouſneſs.* Whereunto agreeable is alſo that ſaying of *Piſcator*, *nemo ſit hæres, &c.* No man is made an heir of eternall ſalvation, but firſt he is made juſt and righteous by faith. Thus God by the meanes of *Free Iuſtification*, having *delivred us from the power of darkneſſe, and tranſlated us into the kingdome of his deare Sonne, hath made us meet to be partakers of the inheritance of the Saints in light*, Coloſ. 1.12.13.

Gal.4.5.6. Pſalm.144.4. 1 Ioh 3.1.2. Tit.3.7. Rom.8. *Nemo ſit hæres ſanctis æternæ miſericordiæ ſi ipſe non ſit ſanctus &c.* Piſc. in Heb.11.7. Coloſ.1.12,13.

5. The meanes of our glorification.

Fifthly and laſtly, this free Juſtification is the only immediate cauſe and meanes of our finall glorification, and

and of ſetting us in the right and aſſurance of eternall life. Therefore doth the Apoſtle ſay; *Whom God juſtifieth, them he glorifieth, Rom.* 8. 30. Hence it is alſo that hee doth call it *the Iuſtification of life, Rom.* 5. 18. Because to the Enjoyers of it by faith, it doth freely and undoubtedly bring life, and eternall ſalvation: which the ſame Apoſtle againe teſtifieth, when hee ſaith, *Grace doth reign*, indeed: but how? *By righteouſneſſe, or through righteouſneſſe unto eternall life, through Ieſus Chriſt our Lord, Rom.* 5. 21. As if he ſhould ſay, Grace indeed, doth infallibly bring eternall life, and yet by this only meanes that men of neceſſity bee firſt juſtified, and freely made perfectly holy, & compleatly righteous before God: or elſe grace it ſelfe reigneth not unto eternall life. Hereupon S. *Chryſoſtome* ſaith truly thus; *For where righteouſneſſe is, there neceſſarily doth everlaſting life goe withall, and alſo infinite other good things, even as where there is ſinne, there is death; for righteouſneſſe is more than life, ſeeing it is the very root of life:* Herewithall agree the modern Expoſitors ſaying thus, *As ſinne cannot but bring forth death; ſo that gift of God, namely, our Iuſtification bringeth upon us all bleſſedneſſe and eternall life*: or if you had rather thus; As ſinne is the cauſe of death, ſo the righteouſneſſe which is freely given us by Chriſt, hath reſtored unto us eternall life. Faith therefore of *Free Iuſtification* is ſure of eternall life, and ſo ſure that it glorieth, and rejoyceth in eternall life; becauſe *Free Iuſtification* only *doth make us* fit, or worthy, or ſufficiently *meet to be partakers of the inheritance of the Saints in light*, by which only *God hath delivered us, out of the power of darkneſs, and hath tranſlated us into the kingdome of his deare Son, Coloſ.* 1. 12. 13. *For thus are we tranſlated out of*

Rom. 8. 30.
Rom 5. 18.
Rom. 5. 21.
Chryſoſt. in. Rom.
Radix vitæ calv. ex Marlo: Sicut peccatum non niſi mortem parere poteſt, ita donum illud Dei noſtra ſcilicet juſtificatio vitæ æternæ beatitudinem nobis aſſert: vel ſi mavis, quemadmodum mortis cauſa peccatum eſt, &c.
Luther in Gal. 1. 6.
Id in cap. 1. 17.
Coloſ. 1. 12. 13.

ſinne

ſinne into righteouſneſs, out of Gods wrath into his well-pleaſed favour, out of curſedneſſe into bleſſedneſſe, out of death into life; for when ſinne is taken away, in the place thereof commeth righteouſneſſe; in the place of wrath, reconciliation, and grace, and free and well-pleaſed favour; in the place of death, life; and in the place of damnation ſalvation.

CHAP. XVI.

Of the other foure fruits, or effects declaring the Vtility and Majeſty of Free Iuſtification.

THE third maine point, ſhewing the Majeſtie and Utility of Juſtification is, That whereas the want or the ignorance of it, is the loſſe of all true peace, and joy in God; ſo the right knowledge and apprehenſion thereof, is the lively ſpring of joy, and of a good conſcience, burſting forth into a joyfull confeſſion, and glorifying of God, both in heart and tongue. See this in that ſweet Song of *Mary*, *Luke* 1.46, 47. Where ſhe ſaith, *My ſoule magnifieth the Lord, and my Spirit rejoyceth in God my Saviour*; for ſeeing the imperfections of our Sanctification, are in this life ſo great, That all our Righteouſneſſe is as a menſtruous cloath, If wee know not aſſuredly that by this glory of Juſtification, all our ſins, which ſimply of themſelves (as the Image of the Devill) God ſo cloatheth, are quite and clean abolished.

The third effect is Peace and Joy in the conſcience.

aboliſhed from before him, and that wee are perfectly holy and righteous in the ſight of God; wee cannot have, but rather doe diſanull that Peace and great joy unſpeakable and glorious, That Juſtification by ſuch perfect aboliſhing of all our ſinnes from before God, and free making us ſo perfectly rigteous in the ſight of God, doth hereby bring unto us: For which the Goſpel is expreſly called *joyfull newes from heaven*; without which joy we are not ſure, that we are delivered out of the kingdome of Satan, which is ſinne and death: but by this joy the faithfull ſoule, the true Bride of Chriſt, may feele it ſelfe to be entred with Chriſt into the Bride-Chamber, which is the kingdome of heaven; *For the kingdome of God, is righteouſneſſe, and peace and joy in the holy Ghoſt: And whoſoever in theſe things ſerveth Chriſt, are accepted unto God, and are approved of men*, Rom. 14.17.18. But if thou ask how thou maiſt attaine ſo great righteouſneſſe, as may bring ſuch peace and joy? The Apoſtle anſwereth, That *being juſtified*, that is, freely made perfectly holy and righteous *by faith*, we are ſo compleatly righteous, and become ſo juſt, and ſaved, That having no need of any works hereunto at all, but through faith only, obtaining true righteouſneſſe ſufficiently, *Wee have peace towards God, through our Lord Ieſus Chriſt*, Rom. 5.1. For ſeeing only ſinnes doe breed diſpleaſure between God and man; after that of ungodlineſſe and ſinners, we are made juſt, and righteous, from hence it muſt needs bee, that forthwith true peace, doth preſently ariſe, and this peace, that is to ſay, quietneſſe and tranquillity of minde, and ſecuritie of conſcience which doth paſſe all underſtanding, *Phil.* 4 7. and doth breed in the hearts of the faithfull, incredible and

Rom. 14.17, 18.

Rom. 5. 1. *Sola peccata ſimultatem pariunt, peſſimam ex impiis peccatoribus, &c.*

Phil. 4 7. *Incredibile gaudium*, Marlo. in Rom. 5. 1.

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wonderfull joy indeed; the Law, ſinne, and failing in works, terrifieth the conſcience, oppreſſeth it with feares, and heavineſſe of ſpirit; and plucketh it from the aſſurance of righteouſneſſe of life, and all goodneſſe; therefore let us not ſuffer the Law in any caſe to beare rule in our conſcience; eſpecially ſeeing it coſt Chriſt ſo great a price to deliver the conſcience from the Schoolmaſter-like ſlavery of the Law; let the godly learn therefore, that the Law and Chriſt are two contrary things, whereof the one cannot abide the other; for when Chriſt is preſent, the Law may in no caſe rule, but muſt depart out of the conſcience, and leave the bed, which is ſo ſtraight, that it cannot hold two, as *Eſay* ſaith, and give place only to Chriſt: Let him only reign in righteouſneſſe, in peace, in joy and life, that the conſcience may ſleep and repoſe it ſelfe in Chriſt the Bridegroomes boſome, without any feeling of the Law, ſin and death, for the fruits of the ſpirit are not only love, but alſo joy, &c. *Gal.* 5. 22. This is the voyce of the Bridegroome and of the Bride, that is to ſay, ſweet cogitations of Chriſt, wholſome exhortations, pleaſant Songs and Pſalmes, praiſes and thankſgiving, whereby the godly doe inſtruct, ſtirre up, and refreſh themſelves.

Lath. Gal. 4. 2, 3.

Why the Law is not to beare rule in the conſcience.

Idem in Gal. 5. 22.

The voyce of the Bridegroome.

Therefore God loveth not heavineſſe and dulneſſe of ſpirit, he hateth uncomforrable doctrine, heavie and ſorrowfull cogitations, and loveth cheerfull hearts: for therefore hath he ſent his Sonne, not to oppreſſe us with heavineſſe and ſorrow; but to cheere up our ſoules in him. Mark what great joy all the Prophets doe propheſie of, and even extort at our hands, for the firſt comming of Chriſt; ſo do the Pſalms, ſo doth Chriſt, and ſo doe his Apoſtles, not only exhorting

Heavineſſe muſt be abandoned, and why?

us, but even commanding us to rejoyce, *Rejoyce thou*
Zach. 9. *Daughter of Zion, bee joyfull thou Daughter of Ieruſalem, for behold thy King commeth to thee.* Againe, for the
Eſay 44.22.23. fruits of his comming: *Rejoyce yee heavens, for the Lord hath done it; Shout yee lower parts of the earth, burſt forth into prayſes, yee mountaines*: why what is done? and wherefore muſt there be ſuch great joy? *For I have put away thy ſinnes as darkneſs, and thy tranſgreſsions as a miſt*: *And thus hath the Lord redeemed*
Luth. Serm. in Pſal. 44. Iacob, *and will be glorified in Iſrael.* And albeit wee fall ſometimes into ſinnes, which by nature bring ſadneſſe and ſorrow with them: yet foraſmuch, as they cannot bring ſo much hurt, as Chriſt, if we believe in him, bringeth power of aboliſhing them with profit and ſafety, Joy in the Lord ought alwayes to have the firſt place with us, and farre to overcome the ſorrow and ſadneſſe that commeth by reaſon of our ſinnes. Hence doth the truly faithfull ſoule, the Bride of Chriſt, burſt forth into this extaſie, ſaying, *I will greatly rejoyce in the Lord, and my ſoule ſhall bee joyfull in my God*: Why? *Becauſe hee hath cloathed me with the garments of Salvation.* What garments are thoſe? *He hath covered me with the Robes of righteouſneſs, he hath decked*
Eſay 61.10. *me, as a Bride tireth her ſelfe with her Iewells*, Eſay 61.10.
Luth. in Gal. 3.13. And hereupon ſaith *Luther* Behold how for this knowledge and benefit of Chriſt to come, the Saints of the Old Teſtament rejoyced more than we now doe, when he is ſo comfortably revealed and exhibited unto us. Indeed, we do acknowledge that this benefit of Chriſt, the righteouſneſſe of faith, is an ineſtimable Treaſure: But wee conceive not thereby ſuch a full joy of ſpirit, as the Prophets and Apoſtles did. Hereof it commeth that They, eſpecially *Paul*, doe ſo plentifully ſet forth,

and

and ſo diligently teach the Articles of Juſtification; for this is the proper office of an Apoſtle (and of a Miniſter of the Goſpel) to ſet forth the glory and benefits of Chriſt, to the working of this joy; and therefore doth S. *Paul* define a Miniſter to be but an *help to the peoples joy*, 2 *Cor.* 1. 24. *when ſuch a rejoycing faith poſſeſſeth the heart, and the Goſpel is ſo received indeed; then God appeareth ſweet, and altogether loving; neither feeleth the heart any thing, but the favour and grace of God: it ſtandeth with a bold and ſtrong confidence: it feareth not leaſt any evill come unto it: it being quiet from all feare of diſpleaſure, is merry and glad of ſo incomparable grace and goodneſſe of God, given unto it freely, and moſt abundantly, in Chriſt.*

The proper office of a Miniſter of the Goſpel.

2 Cor. 1. 24.

Luth. ſerm. in Phil. 4.

Wherfore there muſt needs forthwith proceed from ſuch a faith, love, joy, peace, gladneſſe, giving of thanks, praiſe, and a certaine marvellous delight in God, as in a moſt deare and favourable Father, which dealeth ſo fatherly with us, and poureth forth his gifts ſo plentifully, and in ſo great meaſure upon them alſo which doe not deſerve them. Behold of ſuch joy *Paul* ſpeaketh here, which truly where it is, there can be no place for ſin, or feare of death, or hell: yea nothing is there, but a joyfull, quiet, and omnipotent truſt in God and in his favour; wherefore *it is called joy*, not in gold, ſilver, delights, ſinging, health, knowledge, wiſedome, power, glory, friendſhip, favour, no nor in works, holineſſe, and ſuch like, *but joy in the Lord*: wherefore *Paul* ſpeaketh, ſaying, *Rejoyce in the Lord alway: and againe, I ſay, rejoyce, Phil.* 4. 4. And *Peter* teſtifieth, that the faithfull, by beleeving, *did rejoyce with joy unſpeakable, and glorious.* For in this righteouſneſſe, wherein I am made paſſively righteous, I

Phil. 4. 4.

1 Pet. 1. 8.

Luthers argument in Galat.

have no ſin, no feare, no ſting of conſcience, no care of death: for where Chriſt is truly ſeene indeed, there muſt needs be full and perfect joy in the Lord. Wherefore if any man feele himſelfe oppreſſed with heavineſſe, and anguiſh of heart, he muſt not impute it unto Chriſt, although it come under the name of Chriſt; but unto the Devill, who oftentimes commeth under the colour of Chriſt, and transformeth himſelfe into an Angel of light; for if there be any feare, or any griefe of conſcience, it is a token that this paſſive righteouſneſſe, wherewith I am freely made perfectly holy and righteous, is withdrawne, that grace is hidden, and Chriſt is darkned out of ſight: wherefore we muſt fight againſt ſadneſſe and heavineſſe of ſpirit, cauſed by the law, and give no place to the Devill, who would, by the law, break up the bride-chamber of Chriſt, and thruſt himſelfe into his place; that is, take away from the conſcience her joy and comfort, whereby he may not bee able cheerfully to lift up his heart and head before God; ever remembring, that the Kingdome of heaven, into which we, by our effectuall calling, are tranſlated, as the Bride of Chriſt into his bride-chamber, *is righteouſneſſe and peace, and joy in the holy Ghoſt*, *Rom.* 14.17.

Luther in Gal. 3.20.

The cauſe of feare and ſadneſſe of heart.

Luther in ſerm. of the loſt ſheep in Gal. 4.7.

Rom. 14.17.

The fourth effect or fruit declaring the utility of *Free Iuſtification*, is that it worketh a good judgement, and right diſcerning of all Religions, works, and worſhips to the utter overthrowing of all Superſtitions, Sects, and Schiſmes; and doth reduce people from their contentious, and dangerous by-paths, and doth rectifie their blinde legall zeales mentioned, *Rom.* 10.3. declining to ſundry Sects, and contentious opinions; and brings them to the pure, and ſincere worſhip of God,

Fourth Effect. Good judgement, & right diſcerning of all ſpirits.

Rom. 10.3.

God, *in ſpirit and truth*; that is, in one faith only, and one Baptiſme, *Epheſ.* 4. 2. to 6. unto which they cannot be wonne, but by underſtanding the excellency of *Free Iuſtification*, and how compleat they are made by it alone before God, *Coloſ.* 2. 10. but will be carried away with ſelf-deceiving and appearing zeales of God; as S. *Paul* teſtifieth, ſaying, *I beare them record, they have the zeale of God*: why, what is the zeale of God which they had? that is, Firſt for *matter*, not following now, as in ancient times, their owne inventions, and falſe worſhips of groſſe idolatry; but now zealouſly following the law of righteouſneſſe, even the works of Gods owne Law, *Rom.* 9. 31. 32. And ſecondly for *end*, ayming at the glory of God: why, what was more to be deſired? yes, *but it was not according to knowledge*: why, but they wanted no knowledge, as wee may ſee granted by *Paul* himſelfe, *Rom.* 2. 17. to 20. and *Rom.* 9. 4. for they knew the whole word of God, and how often any word of moment was repeated, from the beginning of *Geneſis*, to the end of *Malachy*. True, but yet they were ignorant of one maine point, by which they were ignorant of all: for they only knew not *free Iuſtification*, which is the forme, ſoule, heart, and life of all the reſt; becauſe that alone giveth, both unto God and unto Chriſt their full glory: for ſo it followeth in *Paul*: *for they being ignorant of the righteouſneſſe of God, did goe about to eſtabliſh their owne righteouſneſſe*. For becauſe the nature of man dares not think of any fellowſhip and communion with God, without a righteouſneſſe; therefore *they being ignorant of the righteouſneſſe of God*, freely and compleatly wrought upon them by God, *muſt needs goe about to eſtabliſh their owne righteouſneſſe*; that is, to winne and

Ephes. 4. 2. to 6.

Col. 2. 10.

Rom. 9. 31. 32.

Rom. 2. 17. to 20. and 9. 4.

Iuſtification the heart and life of all knowledge.

The ground of the eſtabliſhing of our owne righteouſneſſe.

retain the love and favour of God by their fervency of good works, and zeale of Gods glory in doing his law: and when this blinde affection of falſe-doing Gods will doth reign in men, being ignorant of the excellency, and full, and true doing of Gods will in *free Iuſtification*; then they deſire by ſome notorious zealous good works, to out-paſſe the ordinary courſe and road-way of walking every man within the limits of his vocation, doing the duties of the ſame comfortably and faithfully to Gods glory, in winning and profiting his neighbours; but out-ſtarting others, will have ſome ſingular zealous works, to winne and retaine the ſaid love and favour of God towards them: hence flow the ſuperſtitious inventions of Popery: hence commeth the raſh zeale of the Browniſts: hence commeth the blinde holineſſe of Familiſts: hence commeth the painted zeale and holineſſe of Anabaptiſts, little differing, in truth, from Papiſts, they do ſo ſtabliſh their owne righteouſneſſe of holy duties and works; but that encroaching and returning neere to Judaiſme, they keep themſelves cloſer (as they think) to the Morall Law of performing univerſall obedience to all Gods Commandements; and ſo likewiſe of all other Sects and Religions, and of all other Ape-Saints, and Peacock-Chriſtians (as *Luther* truly calleth them) whatſoever being ignorant of *free Iuſtification*. But when they come, by true faith, to ſee rightly into *free Iuſtification*, how utterly their ſins, by the imputation of Chriſts perfect righteouſneſſe, are freely aboliſhed out of Gods ſight, and how perfectly and compleatly holy and righteous they are made freely without works, and what a full entrance there is hereby into the full favour of God, peace, and joy of conſcience, and

Blinde and raſh zeale.

and to all the reſt of the glorious benefits of the Goſpel; then they begin to ſay, *Here are the words of eternall life, and whither ſhall we goe?* then they begin to ſee, that God hath placed them in their vocations, for them thereby to practiſe and teſtifie their thankfulneſſe for thoſe free-given benefits of the Goſpel, that doe make them ſo compleat before God; and therefore they care for nothing, but to keep themſelves within the limits of their vocations, and to doe the duties of the ſame faithfully and zealouſly to Gods glory, in benefiting their neighbours. And thus they ſerve God in ſpirit and truth of faith, when all the world runneth awhoring after their owne inventions, both of falſe-ſuppoſed true worſhips, and alſo of doing their vocations in a falſe manner. And therefore doth *Luther* truly ſay thus of this powerfull operation, and effect of *free Iuſtification, Wherefore I ſay, as I have oftentimes ſaid, That there is no remedy againſt Sects, or power to reſiſt them, but this only Article of Chriſtian righteouſneſſe: if we loſe this Article, it is impoſſible for us to withſtand any errors or Sects: As we may ſee at this day in the fantaſticall ſpirits, the Anabaptiſts, and ſuch like; who being fallen away from this Article of free Iuſtification, will never ceaſe to fall, erre, and ſeduce others, untill they come to the fulneſſe of all iniquity*, except they be reduced home to reſt only in *free Iuſtification.*

Luth. in Gal. 2. 20.

The only remedy againſt all Sects.

For whiles this doctrine, pacifying and quieting the conſcience, remaineth pure and uncorrupt, Chriſtians are made judges over all kindes of doctrine; whereby a light is opened, and a ſound judgement is given unto us: ſo as we may moſt certainely and freely judge of all kindes of life; whereby we eaſily diſcerne all ſuch Sects, as truſt, rely, and hang upon their

Luth. in verſe 16.

Idem in Chap. 1. 4. The danger of workmongers.

works, to be wicked and pernicious: whereby the glory of Gods wrath againſt ſin, and Chriſts works and doings are not only defaced, but alſo utterly taken away, and our owne advanced and eſtabliſhed.

Yea upon faith alone of *Free Iuſtification* by Chriſt, followeth a moſt certain knowledge and underſtanding, a moſt joyfull conſcience, and a true judgement of every kinde of life, and of all things elſe whatſoever. For they which know and underſtand it, can judge of faith, they can diſcerne a true feare, from a falſe feare: they can judge of all inward affections of the heart, and diſcerne all ſpirits, &c.

Chap. 3. 18.

Chap. 3. 23.

So that if we ſtick to this anchor-hold of the true manner of *free Iuſtification*, both the Pope and Satan ſhall be put to flight; becauſe where this knowledge of *free-Iuſtification* is retained, and this doctrine preached, all Hereſies and Sects are eaſily overthrowne.

Fifth Effect. It rooteth up Covetouſnes, the root of all evill.

Fifthly, the laying out of the excellency of *free Iuſtification* worketh alſo this powerfull effect; namely, it is the only meanes to eradicate, and utterly root out that inbred originall corruption called Covetouſneſſe, the root of all evill, and the love of all vaine pomp, and earthly riches; ſo deeply rooted, and inwardly infecting the heart, that if the heart be not ſeiſoned with ſome feeling of the worth of the heavenly riches, the naturall man, in the dead Faith, is violently carried, upon the leaſt occaſion, for a little lucre, not only to break all lawes, both of God and man, but alſo to betray himſelfe, his ſoule, his neighbour, King, and countrey, and what not, for a little thick clay, vaine pomp, and earthly pelfe; and all becauſe he ſeeth no greater riches propoſed unto him, nor the farre paſſing gaine that is in godlineſſe, that

is,

is in Free Juſtification. But when men are brought to ſee their owne curſed eſtate, and wofull miſery that by nature they are plunged into, and then have effectually *the heigth, depth, length and breadth of the ineſtimable riches* (*Epheſ.* 3. 8.) and glorious treaſures of *free Iuſtification* by Chriſt opened unto them; Then they become like the wiſe Merchant in the Goſpel, who having *found the treaſure hid in the field, for joy thereof departeth, and ſelleth all that hee hath*, of high eſteeme, *and buyeth that field*, *Math.* 13. 44. A notable example whereof, and cleere paterne for any man that is wiſe to look into, is *Paul*, who when he came in truth to taſte of theſe unſearchable riches of *free Iuſtification*, then he began to cry out: *I count all things loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I have ſuffered the loſſe of all things, and doe count them but dung, that I may be found in Chriſt*: How? *by not having mine owne righteouſneſſe, which is of the Law, but that which is by the faith of Chriſt, even the righteouſneſſe which is of God through faith*, *Phil.* 3. 8, 9. Epheſ. 3. 8.

The ſixth and maine point ſhewing the majeſty and utility of this benefit of Iuſtification, is, That the true joyfull knowledge of the ſame is the only powerfull meanes to regenerate, quicken, and ſanctifie us, and to make us truly to love, feare, and truſt in God, working in us the true Evangelicall repentance; in ſincerity hating ſin, becauſe it is ſin, and in truly loving all holineſſe, and righteouſneſſe: and thus it is Gods holy fire that enflameth his people with right thankfull zeale of Gods glory, in carefull and diligent walking in all Gods Commandements, by willing, cheerfull and ready practiſing of all duties of love, both towards God and our Neighbours; and ſo making it manifeſt, Sixth Effect is Sanctification, and the true Evangelicall Repentance.

manifeſt, that Juſtification and Sanctification are inſeparable companions that goe infallibly together, making every true Beleever a double Saint, or rather a true Saint two manner of wayes, as is expreſſed in the Table following.

A true Beleever is a Saint two wayes.

Every true Beleever is a true Saint two manner of wayes, not to be ſeparated, but thus to be diſtinguiſhed.

1 By Juſtification, which ſerveth to make him a true Saint only in the eies of God two wayes.

1 Becauſe Chriſts blood waſhing away and aboliſhing all his ſins, he hath this property of a true Saint, *that he is clean from all his ſins in the ſight of God*, 1 *John* 1.7.

2 Becauſe being clothed, and paſſively formed with Chriſts righteouſnes, he hath the ſecond property of a true Saint, *that he is perfectly holy and righteous in the ſight of God*, *Rom.* 5.19.

2 By Sanctification, which ſerveth to make him a true Saint to the eyes of men, and that alſo two wayes.

1 By mortifying and crucifying all ſin every day more and more, as *Gal.*5.24. *They that are Chriſts do crucifie the fleſh with the affections and luſts.*

2 By walking, though not perfectly, yet ſincerely and zealouſly in all Gods Commandements, *Pſal.*18.22. So *Zachary* & *Elizabeth* his wife being both juſt before God, by free Juſtification, walked in all the Commandements of God, without reproofe declaratively to man-ward.

The

The differences between theſe two are theſe ten.

1. Juſtification ſerveth to approve us for true Saints to the eyes of God: Sanctification ſerveth to approve us true Saints to the eyes of men.

2. Therefore our Juſtification is perfect, that is, making us, to Gods eyes, cleare as the Sun, *Cant. 6.9.* but Sanctification is unperfect, making us, to the night of this world, faire as the Moon, *Cant. 6.9.*

3. Our Juſtification is perceived by faith only; Sanctification is perceived by ſenſe and feeling.

4. Our Juſtification is heavenly, and more ſpirituall: our Sanctification is fleſhly, *Rom. 4.1.* and as a menſtruous cloath, *Eſay 64. 6.* in compariſon.

5. Juſtification dignifieth our Sanctification; Sanctification is dignified of Juſtification, *Heb. 11. 4.*

6. Juſtification is meerly paſſive to us, and freely given of God, and is the ſole glory of Chriſt: Sanctification is active, and rendred to God in way of thankfulneſſe, and is the glory of man, *Rom. 4.2.*

7. Juſtification is the cauſe of Sanctification; Sanctification is the effect of Juſtification.

8. Juſtification is meritorious of all the favour and bleſſings of God: Sanctification of it ſelfe merits nothing at all.

9. Juſtification is the cauſe enriching us with all the other benefits and treaſures of the Goſpel: Sanctification ſheweth, that we are ſo enriched.

10. God leaveth our Sanctification ſo imperfect in this life, that all our rejoycing, and joy unſpeakable and glorious may be in Juſtification, *Rom. 14.17.*

For firſt, that Juſtification worketh in us the true love of God, is plainly teſtified by Chriſt himſelfe, *Luke 7.47.* ſaying, *to whom a little is forgiven, be doth love*

First the true love of God. Luke 7.47.

love but a little: but to whom (being a great debter) *much is forgiven* (especially with such a forgiveneſſe as Gods is, wherein a greater over-plus of riches is also given him to make him fully rich) *he doth love much.*

Nemo enim juſtus eſt, niſi qui, &c.

For no man is righteous, but he that hath a true feeling of his ſinnes; neither except hee feele them with a true touch, can he elſe embrace this righteouſneſſe: but whoſoever hath this knowledge, that his ſins through Chriſt are (ſo richly) forgiven him, it muſt needs be that he love God much.

Neceſſe eſt ut Deum diligat, Marlor ibid.

Secondly, Evangelicall Repentance.

Then of this true love of God ariſeth the true Evangelicall repentance, grieving at all ſin, not for feare of puniſhment, but through love, becomming zealous againſt all ſin, both in himſelfe and in others. An example whereof is the juſtified woman, who before was ſo great a ſinner, yet being juſtified and pronounced no ſinner by Chriſt, how great was her repentance? for what meant her abundant tears? what meant the often kiſſing of his feet? what meant her pretious ointment? but that ſhe acknowledged, ſhe had been a grievous ſinner, and preſſed with a great burthen of damnation? And now ſhe embraced the mercy of God ſo much the more ardently, by how much ſhe acknowledged her need thereof to be the greater; for becauſe her ſins, by the grace of Chriſt, were aboliſhed, and ſhe had attained a new righteouſneſſe. Hence did Chriſt inſiſt on this one point, that although ſhe had been overwhelmed with many ſins; yet the mercy of God was more abundant upon her, than that ſhe was (as *Simon* thought) to bee accounted a ſinner any more, but holy and righteous. But the manifeſt ſignes that ſhe was righteous were theſe: That ſhe omitted

Quidnam ſibi volunt tam profuſæ lachrymæ? quid aſſidua pedum oſcula?

Nam peccatis per Chriſti gratiam abolitis & novam juſtitiam adepta.

In hoc uno inſiſtit Chriſtus, &c.

Quamut peccatrix amplius labunda. &c. Sed ſanctæ & juſtæ.

Manifeſta autē ſigna, &c.

no

no kinde of duty, whereby ſhe might teſtifie her thankfulneſſe; but did witneſſe by what meanes ſoever ſhe could, how greatly ſhe was indebted unto God; for ſhe ſhewed by notable duties, that ſhe was wholly enflamed with the love of Chriſt, yea ſhe endeavoured to performe all duties of godlineſſe carefully: thus it appeareth by the whole ſimilitude brought in by Chriſt, that *Iuſtification* is the *cauſe* of love, and love is the *effect* of Juſtification.

Inſignibus officiis.

Solicita omnibus pietatis officiis defungi ſtudebat.

Ex tota ſimilitudine apparet, &c. Marlor ib.

Hence through love and admiration, or through admirable love, doth the Prophet cry out, ſaying, *Who is a God like unto thee, that takeſt away iniquity, and doſt caſt all our ſinnes into the bottome of the ſea? Micah* 7.18, 19. For every one, by how much the more he feeleth this rich forgiveneſſe of his ſins, and apprehendeth the glory of *Free Iuſtification*; ſo much the more vehemently he loveth God: and the more feeling of love we have, by ſo much we ſhall know that we have profited in the knowledge of Juſtification.

Micah 7.18,19.

Nam quiſq; quàm magis ſentit, &c. Marl. in Luke 7.

By faith therefore wee attaine the making of us righteous: and by love we are thankfull, and teſtifie the bountifulneſſe of God towards us.

Fide Juſtificationem aſſequimur, charitate gratiam agimus, &c.

Thirdly, that it is the joyfull knowledge of Juſtification that worketh in us the true feare of God, and in thankfull zeale of Gods glory cheerfully to obey him, Is teſtified plainly by *David*, ſaying, *For with thee there is propitiation, mercy, or forgiveneſſe; yea and plentifull redemption; therefore ſhalt thou be feared, Pſal.* 130.4. Whereupon *Luther* ſaith, God is not feared, where *free righteouſneſſe* is not beleeved; for this grace being taken away, the Prophet pronounceth, that there alſo the feare of God is taken away; for what is it elſe to feare God, than to acknowledge how bountifull

Thirdly, true feare of God. Pſal. 130.4.

Deus non timetur ubi non creditur gratuita juſtitia, Luther in loc.

Quidnam eſt timere Deum, aliud quam agnoſcere, quam ſit nobis beneficus, & ideo ei obedire?

tifull hee is towards us, and therefore to obey him? this *David* in another place teſtifieth, where he ſaith, *Knit my heart unto thee* (the only bond whereof is *Free Juſtification*) *that I may feare thy name*, *Pſalm.* 86. 11. The mighty force whereof to guide and make a man to walk in the wayes of godlineſſe, hee teſtifieth in another place by his own experience, ſaying, *Thy loving kindneſſe is ever before mine eyes; therefore have I walked in thy truth.*

Pſal. 86. 11.

Sic verus timor Dei, verus cultus, verâ reverentia, imò agnitio, Dei vera, &c. Luth. in, Pſal. 130. Id aſſert. articu. per bull. Leo condem. Tom. 2.

Thus the true feare of God, the true worſhip of God, true reverence, yea, the true knowledge of God, doth reſt wholy upon this Grace, That we are confident that God by Chriſts juſtifying us, is reconciled and made favourable unto us: Whereupon elſewhere ſaith he, I think and teach that it is a pernicious kind of teaching by which men are taught to repent, by beholding the puniſhments of ſin and the rewards. By theſe Doctrines, indeed, men are bridled from the work, and they faſhion to themſelves a feared and conſtrained conſcience, or good purpoſe, and with a greater miſchiefe they never underſtand nor mark, that hidden and ſecret affection of the Law deſpiſed, and of ſin loved: Nay, rather by theſe endeavours of good works they hide it, and are content that they have given ſome ſatisfaction and content to that wicked opinion of works; to whom notwithſtanding if you will leave to ſpeak their minds freely, they would preſently confeſſe, that they doe not repent from the heart: And, but that Hell is a Law, they had rather with full violence fulfill their evils; eſpecially, being tempted and provoked thereunto. How much better were it, that they were ſoundly taught to acknowledge that capitall, hainous and ſecret affection; and that untill they begin to repent

repent for love of the Law, they should know themselves to be hypocrites, and should have no hope of such hypocrisie, but rather should grieve more for it, than for their sinnes; at the sight whereof they have wrung out that counterfeit griefe and sorrow. Indeed, I grant that those grosse and hardned wicked ones, which, as yet, have no touch of conscience, ought with those terrors as unruly servants, to be constrained to repentance; even as the Magistrate restraineth the wicked with the sword: But where there is a touch and feeling of conscience, there they are to be instructed, that first they begin at Christ, that truly believing and apprehending his rich mercy of *Free Iustifying them*, they may change their lives. For then doth true repentance first begin it, when floweth from love, and not for love of commodity, nor for fear of punishment: But they begin to weigh there sinnes in love and affection only of righteousnesse; which wee never doe, except we first lay the ground-work of *Iustification by faith*, in the hearts of them which begin to feele their sinnes. It is a hard and dangerous matter to teach that wee are freely made righteous by faith without works; and yet to require works withall here, (except the Ministers of Christ be faithfull and wise Disposers of the mysteries of God, rightly dividing the word of truth) faith and works are by and by confounded; both these Doctrines as well of faith as of works, must bee diligently taught and urged: Yet so that both may remaine within their bounds, As thus,

Wisdome in the Ministry.

First, unto secure ones, and to the proud seeming-humble ones, that have the least opinion of their own holinesse and sanctity must the Law be brought forth, not vailed as *Moses* spake it, that is, mitigated, which makes

1. Luth in Gal. 3. 19. 20.

makes hypocrites: but as God ſpake it, that is, in the ſpirituall Majeſty of it, that people may feel it to be the hammer of death, the thundring of Hell, the lightning of Gods juſtice & wrath, beating to powder the obſtinate & ſenſleſs hypocrites, to terrifie and rend in pieces the beaſt; which is called the opinion of ones own righteouſneſs, that they may ſee, that that way, they are altogether *wretched, & miſerable, & poor, and blind, and naked.*

2 Then ſecondly, being touched and terrified in conſcience, muſt follow onely and meerly *Free Iuſtification*, without any conſideration, reſpect or remembrance of works, but freely making them compleatly righteous ſeen and enjoyed by faith, only apprehending this promiſe. On this wiſe the promiſe of God doth give freely unto us, that which the Commandement doth exact of us perforce, and doth fulfill that which the Law doth ſtraightly command. By this meanes therefore the ſoule through faith only, without works believing in the Word of God, is juſtified, ſanctified, pacified, delivered, & repleniſhed with all goodneſſe; and is truly made the daughter of God: For ſuch as the Word is, as namely this, *The blood of Ieſus Chriſt the Sonne of God, doth make us cleane from all ſin*, 1 *Ioh.* 1.7. Such becommeth the ſoule, made by force of the Word: even as a fiery plate of Iron, doth glow and gliſter like unto fire, by meanes of uniting the fire and the plate together: thus is Gods Word glorified, thus is the faithfull ſoule delivered from all ſinnes, made ſafe from death, guarded from Hell, and endowed with the everlaſting righteouſneſſe, life, and ſaving health of her husband, Chriſt: and on this wiſe doth Chriſt couple her unto himſelfe a glorious Spouſe, not having ſpot, or wrinckle; making her

Such as the word, is ſuch is the believing ſoule.

1 Ioh. 1.7.

her clean with the Fountaine in the Word of Life, of Righteouſneſſe, and of ſalvation. Wherefore who is able to value the royalty of this marriage accordingly? who is able to comprehend the glorious riches of this grace? This I ſay muſt be, ſecondly, taught without any reſpect or remembrance of works, and be throughly grounded and planted in the ſoule, and reigning in the heart with joy; Elſe ſhould faith and works not remaine within their bounds, but be confounded. Therefore doth *Paul* proſecute this argument to the Gentiles very diligently: For he foreſaw in ſpirit, that this miſchiefe ſhould creep into the Church, That the Word of God ſhould be confounded; that is to ſay, that the promiſe ſhould be mingled with the Law, and ſo the promiſe ſhould be utterly loſt; for when the promiſe is mingled with the Law, it is now made nothing elſe but the very Law; for whoſoever doe not perfectly underſtand the Article of *Iuſtification*, muſt needs confound, and mingle the Law and grace together.

Luth. in Gal. 3. 17.

In chap. 2. 17.

But, where this rich and loving husband, Chriſt, takes unto wife this poore and wicked Harlot, redeeming her from all evills, laying all her ſins upon his own ſhoulders; whereby they are ſwallowed up in him, as darkneſſe is ſwallowed up in the Sun-beames, *Eſay* 44. 22. For it behoveth that all ſin be ſwallowed up at the very ſight of Chriſt, cloathing and enrobing her with his own righteouſneſſe, and garniſhing her with all his own Jewels. Whoſe hearts, hearing theſe things, will not melt for very joy, and wax raviſhed for very love of Chriſt, having received ſo great conſolation? To the which love he can never poſſibly attaine by any Lawes or works at all.

Eſay 44. 22.

3 Works of love.

Then thirdly, will follow works of love and thankfulneſſe, in a manner, of their own accord (with a little help of direction, and exhortation) flowing from a true, right, thankfull zeale of Gods glory, making them willing and ready to grow, and cheerfully to walk in all the holy duties of all his Commandements. Thus is Juſtification, making us *perfectly holy and righteous freely*, in the ſight of God, and works ſafely taught, and not confounded the one with the other, but both in their due bounds powerfully ſtabliſhed; works thereby joyfully flowing forth. Yea, as ſoone as thou feeleſt, by true faith, this *bountifulneſſe and love of God towards men, not through works of righteouſneſſe which we have done, Tit.* 3.4. thou canſt not in this caſe be idle; for ſurely that love of God and pleaſure, which thou enjoyeſt in him, will not ſuffer thee to be idle; thou ſhalt be enflamed with a marvellous ſtudy and deſire to doe what things ſoever thou canſt know will be an honour unto thy God, ſo loving and bountifull unto thee, and will turn to praiſe, glory, and thankſgiving unto him: thou ſhalt paſſe for no precept, thou ſhalt feele no compulſion of the Law; having a moſt ready will & pleaſure to doe whatſoever things thou ſhalt know to bee acceptable unto God; whether they bee contemptible or noble, ſmall or great, thou ſhalt count them alike. But firſt of all it ſhall be thy deſire, that this bleſſed knowledge of God, and rich benefits and treaſures by Chriſt may be common to all others: Whereupon by and by thy love will ſhew it ſelfe, and will aſſay all meanes to make this truth of Salvation manifeſt unto all, rejecting and condemning whatſoever others either teach or ſay, that agreeth not with this truth: whereby it will come to paſſe that Satan and

The mighty power of the Gospel, to true ſanctification.

Luth. Serm. in Tit. 3.5.

The chiefe diſpoſition of the believing ſoul.

and the World, which heare nothing ſo unwillingly as this truth, will riſe againſt thee with all their might, will by and by trouble thee: The Great, Learned, Rich, and Mighty of the World, will condemn thee of hereſie and madneſſe. Howbeit if thou be endued with this joyfull faith, it cannot bee, but that thy heart being thereby cheered, ſhould even, as it were, laugh and leap for holy joy in God, being voyd of all care and trouble, and be made above meaſure confident.

4 True truſt and confidence in God. Eph. 1. 13.

Fourthly, hence it is alſo manifeſt, that it is this joyfull knowledge of *Iuſtification*, which worketh in us a ſound truſt, and true confidence in God, making us to goe forward in our vocations, both common of Chriſtianitie, and particular of our places, againſt all the oppoſitions of the whole world: doing the duties of the ſame with courage, boldneſſe and conſtancy, whatſoever come of it. The reaſon and ground of which truſt and courage is expreſſed by S. *Paul* in *Rom.* 8. 32. ſaying, *If when we were ſinners, God ſpared not his Son, but gave him for us all to death, to juſtifie us; how ſhall he not with him* (we being now juſtified, that is made perfectly holy and righteous in his ſight, but) *give us all things alſo?* ſo that wee know that *all things work together for the beſt unto us.* Rom. 8. 32.

For the cauſe that bringeth all evill upon us, and keepeth away good things from us, is ſinne, ſaith the Prophet *Ierem.* 5. 25. But if our ſinnes be by the blood of Chriſt ſo utterly aboliſhed, that we are cleane in his ſight from all ſinne, 1 *Ioh.* 1. 7. then what is there, left to bring any evill upon us, or to hinder good things from us? Againe, ſeeing the only thing that ſeparates between us and our God, and the only thing that hideth his face from us, that he will not heare, is Ierem. 5. 25. 1 Ioh. 1. 7.

ſin, *Iſa.* 59.2. If the Lamb of God have *taken away our ſins*, & ſeparated them away from us, *as far as the Eaſt is from the Weſt* before God, what is there to ſeparate between us and our God, that either his arme ſhould be ſhortened that hee will not help, or his eare heavie that he wil not heare? or any way to hinder his preſence from us? much more ſeeing not only our ſinnes are ſo utterly aboliſhed, but alſo we are of foule ſinners freely made *perfectly holy and righteous in his ſight.* This knitteth his preſence with us, yet more ſtrongly; for the righteous Lord loveth the righteous, eſpecially, ſuch as are not imaginarily, but (*reipſa*) in very deed made righteous with ſo pretious a righteouſneſs, as is his own ſonnes righteouſneſſe; may wee not then boldly ſay, *That God is on our ſide?* But ſaith the Apoſtle, *ſeeing God* by this Juſtification *is on our ſide, who can bee againſt us?* being now made righteous, will he forſake thee? will he which of unrighteous, made thee righteous, now leave and forſake thee, being righteous? Surely the righteous man (not righteous before God by his ſanctification, which out of Juſtification, is as a menſtruous cloath, but freely made righteous with this righteouſneſſe of Chriſt) what of this righteous man? *He will not be afraid of any evill hearing or tidings, for his heart is fixed* (that is Chriſts blood hath made him perfectly righteous) *and believeth in the Lord* (that he doth love him and protect him, and make all things to work together for the beſt unto him) *Pſal.* 112.7. I might inſtance, not in the examples of *Abraham*, or of *David*, ſo mightily delivered from *Saul*, nor of *Daniel* delivered from the *Lions*, nor of the three Children of Iſrael caſt into the hot fiery Oven, and ſuch like antient examples, whereof the eleventh to the *Hebrewes*

Rom. 8.

Iuſtificatus es & deſeret te? qui juſtificat impium relinquet pium? Aug.

Pſal. 112.7.

Hebrewes, is a ſufficient Catologue: but I may inſtance in two notable Examples of our time: As,

First, for reverence ſake of Queen *Elizabeth*, of ever-renowned memory; who ſetting forth the Article of *Free Iuſtification*, to bee learned of her people, as the firſt and chiefeſt Article of their ſalvation, teſtifying thereby her own ſafety, and the ſafety of the whole Land, and people to conſiſt therein; how ſafe was ſhee preſerved from a number of moſt dangerous Treaſons? and how couragiouſly and invincibly did ſhee ſtand againſt all her enimies round about her? The other Example, is that notable Example raiſed up of God, to produce this Doctrine into the cleer light from the darkneſſe of Popery, under which it had a long time been hid, even *Luther*, who going up to the Counſell at *Wormes* to maintaine the ſame, when it was told him that the multitude of his enimies would ſurely oppreſſe and burn him, and therefore counſelled him not to goe up: His anſwer was, that hee was reſolved ſince hee was ſent for, to enter *Wormes* in the name of our *Lord Ieſus Chriſt*, although he knew there were ſo many Divels to reſiſt him, as there are Tiles to cover the Houſes at *Wormes*: and ſo courageouſly ſtanding againſt all his enimies, which were almoſt the whole world, both of high and low degree, hee went away ſafely, more than Conquerour againſt them all. Therefore by his own experience, thus he teacheth us: *A troubled conſcience feeling ſin, flyeth from God, neither can it abide to commit it ſelfe unto him: But they that are juſtified by the word of Chriſt*, of whom Chriſt ſaid, *Now are you clean, through the word which I have ſpoken unto you*, *Ioh.* 15.3. yea, and clean *every whit*, *Ioh.* 13.10. doe not any more contemn the Father,

Luthers Acts & Morum, in vita Lutheri.

The invincible courage of Luther.

Luthers enimies.

Luth. in ſerm. Ioh. 14. 1.

Ioh 15. 3.

Ioh. 13. 10.

neither flie him, as the Iſraelites did; but ſtand before him, as *Moſes* did, & are enlightened with Divine truth, that they may know the power of God, and mercy of the Father: Hereupon commeth truſt and confidence in him, hereby wee know that wee receive all things at his hands; (and *that our times are in his hands*, *Pſal.*31.15.) and look for all as well ſpirituall, as corporall things from him. Reaſon (at the leaſt contrary appearance) cannot attaine unto them; for it endeavoureth to obtaine God by her own ſtrength and holineſſe: But that endeavour is vaine: Wherefore, when it is not able to come to the knowledge of God by its own ſtrength; it utterly denieth God, and ſaith, that there is no God. After when it ſeeth uncleanneſſe in its works, it deſpaireth and is in moſt great diſtreſſe; but when wee are juſtified by fooliſh preaching, wee come to the knowledge of God the Father, before whom our hearts hereby condemne us not, and then have we boldneſſe towards God, 1 *Ioh.*3.21. But where this faith (that wee are freely made righteous) is not, there can be nothing but feare, trembling, horrour and ſadneſſe, as often as either ſuch remember God, or heare him named; yea, a ſecret hatred and enmity of God remaineth in ſuch hearts; or elſe at the moſt, a ſecret, ſlaviſh flattery towards him, as it is ſaid in the Pſalme of hypocrites, *they flatter him with their mouth*. The cauſe whereof, is, for that the heart not ſeeing it ſelfe, by *Iuſtification*, made righteous, findeth it ſelfe defiled with ſinnes, whereby it doubteth not, but that it hath deſerved the diſpeaſure of God, and that ſinnes cannot but be hated of God, which is juſt: hence ariſeth terrors, feare, and diſtruſt, whereby the ſoule is farre from that rejoycing, and

Pſal.31.15.

1 Ioh.3.21.

Pſal.78.36.

and joyfull boldneſſe, that is, in a righteous heart; whereby that is verified, which *Solomon* ſaith, *The ungodly flyeth when no man perſueth him: but the righteous are bold as a Lion.* Prov. 28. 1.

Wherefore ſinners muſt firſt be ſhewed how they may be delivered from their ſins, and made righteous; which when they have obtained, then they begin to rejoyce in the Lord: and being delivered from remorſe of conſcience, they are full of boldneſſe, truſt and confidence; whereupon the Prophet ſaith, *Be glad O yee righteous and rejoyce in the Lord*: but herein let him not begin at his own works and righteouſneſſe, as the deceitfull Papiſts teach, but remember that *being made righteous* by faith, *wee have peace toward God, through our Lord Ieſus Chriſt: Rom.* 5, 1. Whereby wee commit our ſelves wholy to God, caſting all our care upon him, and doe ſtand with a ſtrong and bold confidence, feeling nothing but a joyfull, quiet, and omnipotent truſt in God, and in his favour; which doth ſo embolden the heart of the true Believer, that truſting to have God on his ſide, he is not affaid to oppoſe himſelfe alone againſt all creatures, *Being perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor any creature, can ſeparate him from the love of God, which is in Chriſt Ieſus, Rom.* 8. 38. 39. Thus the word of Chriſt by which we are now cleane, *Ioh.* 15. 3. that is, which juſtifieth us, by the righteouſneſſe of Chriſt is the onely thing which bringeth us to the Father. Rom. 5. 1. Rom. 8. 38, 39. Ioh. 15. 3. Luth. Serm. in Ioh. 14.

And as the joyfull knowledge of Juſtification doth thus enlarge the heart to God-ward; ſo doth it alſo enlarge the heart with true love, and willing, and ready Iuſtification enlargeth the heart towards our neighbours.

practice, doing of all duties of love to man-ward; not drawne thereto with the terrours of the Law, or hireling-like with respect of our owne profit, but cheerfully and freely: For when I beleeve this undoubtedly, that Christs blood and righteousnesse have freely made me perfectly holy and righteous, so enriching me with all the riches of Christ, bestowing upon me whatsoever he hath, whereby I want nothing; I burst forth and say, If God shew unto me so great benefits and favour in his beloved Sonne, that he suffereth him to bestow all things upon me, I also will doe the like againe, and bestow all things, whereby I may doe good to my neighbours, and the members of Christ: and so I doe not mount with my body up into heaven, but I turne my eyes to men, and goe thither where my neighbour is oppressed with adversity, poverty, sicknesse, sin, or errour, and I help him wherein soever I am able. Thus doe thou whosoever thou art, which mindest to doe true good works, as thou wouldst have it done to thy selfe, if thou wert troubled with poverty; so doe thou to thy neighbour being poore. Againe, if thy neighbour be a sinner, and thou seest it; but thou thy selfe art (justified) without sin, by having in Christ a holy Nativity, goe preach unto him, whereby he also may be delivered; but thou must doe all these things freely in every respect, as Christ hath done for thee, without all works, or deserts of pure grace, love, and mercy: such works see thou doe, if thou wilt doe good and Christian works indeed.

Luth. serm. of nativity of Christ.

True good works indeed.

But hee that doth not firmely trust in this divine bounty, cannot but be remisse and slow to doe well to his neighbour; and so witnesse the faintnesse and weaknesse of faith, which is the fountaine of all duties and

Idem in serm. of salvation by grace without works.

and benefits: As contrariwise, the stronger faith, and greater insight into the worth and excellency of Christs benefits, that one is endued withall, so much more dutifully, and with ready minde, he endeavoureth to doe good unto his neighbours. And thus in these two, faith and love, all, both doctrine and life worthy of Christ, doe consist; whereby man is made, as it were, a meane between God and his neighbour, that he may receive from God above, and give unto his neighbour beneath; and be, as it were, a conduit-pipe through which the divine goodnesse doth continually flow unto his neighbours. And such men are like unto God, which in Christ receive of God whatsoever he hath; and doe againe, by their good deeds, declare themselves, as it were, the Gods of others, and fulfill the prophecy of the Prophet, *Psal.* 82. *I have said, yee are gods, and yee all are the children of the most high.* Wee are children of the most high by being righteous by faith, whereby, of nothing, we are made the heires of God; and we are Gods by love, which maketh us beneficiall to others. Thus never any taught more sound and godly doctrine, as touching good works, than we doe at this day. For if a man feele in his heart a sweetnesse in this promise of God, *That the blood of Iesus Christ, the Sonne of God, doth make him cleane from all sinne*, and so is undoubtedly perswaded that he is of the company of them, whom Christ hath made to himselfe a glorious Church, *not having spot, or wrinkle of sinne, or any such thing*, he is assuredly such a one, and Christs spouse indeed; for as we beleeve, so commeth it unto us. Then will such a man by and by have regard of his neighbour, and help him as his brother, care for him, give unto him, lend unto him, comfort.

Faith and love doe comprehend all.

Psal. 82.

Idem in Gal. 3.

The right sound doctrine of works.

Luther In sermon of salvation by Christ alone.

comfort him; briefly doe no otherwiſe unto him, than he deſireth to be done unto himſelfe: and all this proceedeth from hence: for that the bountifulneſſe and goodneſſe of Chriſt hath repleniſhed his heart with ſweetneſſe and love, that it is a pleaſure and joy unto him to doe good unto his neighbour: yea, and he is grieved, if there bee none towards whom hee may be ſerviceable.

The meek and loving diſpoſition of a true Chriſtian.

And beſides all this, he is tractable, and lowly towards all men: he doth not eſteem the temporall pleaſure and pride of life, hee judgeth no man, hee defameth no man, he interpreteth all things in the better part: when hee ſeeth that the matter goeth not well with his neighbour, and that hee fainteth in faith, waxeth cold in love, and that his life is not on every ſide approveable, he prayeth for him, and is ſore grieved if any commit any thing againſt God and his neighbour. In ſumme, the root and ſap are ſound; for they are in a flouriſhing Vine, to wit, Chriſt; and therefore ſuch fruits come forth. But where the true and joyfull knowledge of being righteous by faith is not, there ſuch fruits are alwayes wanting.

Luther In ſerm. of loſt ſheep.

Thus where the Goſpel is truly in the heart, it makes a man to be ſuch a one, as doth not look while the Law commeth; but is ſo full of joy in Chriſt, that he is with ſpeed carried unto good works, *Tit.* 2. 14. doing well to all men, as much as he is able, and that of his owne accord, before the Law come into his minde. Moreover he beſtoweth, both body and life, having no regard what he muſt therefore ſuffer: and ſo he is full of good works, which voluntarily flowing, as it were, out of a continuall fountaine, are derived unto many.

Ibid. Radineſſe to doe good.

Tit. 2. 14.

And

And all this (as I ſaid at the beginning) is effected, becauſe it is the joyfull knowledge of *Iuſtification* that doth regenerate and ſanctifie us. *Iuſtification* is like the fire, ſo that he that is not zealous in holineſſe and righteouſneſſe by Sanctification, it is to be feared, that he never had the fire in his breſt of *Iuſtification*; or letteth the fire goe out, by forgetting, as *Peter* ſaith, *that hee was purged from his old ſinnes*, 2 *Pet.* 1. 9. And that the knowledge of *Free Iuſtification* is that which regenerateth and ſanctifieth us, is not only manifeſt by the doctrine taught in the firſt, and ſixth Chapters to the *Rom.* but alſo by the example of *Nicodemus*, who at the firſt was neither regenerate, nor knew, nor could learne what it meant; which made him *to come unto Chriſt by night*, being aſhamed to come in the day: but after that Chriſt had taught him *Free Iuſtification*, by the ſimilitude of the brazen Serpent lifted up in the wilderneſſe, freely healing us, Then he was a new man, enflamed with zeale to defend Chriſt before the faces of the Rulers, even at mid-day, *Iohn* 7. 50, 51, 52.

Iuſtification is like the fire, and Sanctification like the heat by it.

2 Pet. 1. 9.

Iohn 7. 50, 51, 52.

For Chriſt firſt makes us righteous by the knowledge of himſelfe in the holy Goſpel, and afterward he createth a new heart in us, bringeth forth new motions, and giveth unto us that aſſurance whereby we are perſwaded, that we pleaſe the father for his ſake: alſo he giveth unto us a true judgement, whereby wee prove and try thoſe things, which before we knew not, or elſe altogether diſliked. So that take a kettle of cold water which we would have to be hot, it would be a fooliſh part to ſet it beſide the fire, and then charge it to be hot, and to threat it that elſe it ſhall be ſpilt; but put fire under it, then will it begin to be warme; but if it grow not hot enough, put more fire under;

A plaine compariſon.

and

and if there lie a green ſtick or block that keepeth away the heat, yet put under more fire, and then it will burne up the block, and make the water throughly hot. So our ſoule is this block, our affections are like to water, as cold to God as may be: but if we call unto people for Sanctification, zeale, and works, the fruits of the ſame, only with legall terrours, not putting under the fire of *Iuſtification*, we ſhall either but little move them, or elſe, with a conſtrained ſanctity, make them worſe hypocrites, *twofold more the children of hell, than they were before*, *Mat.* 23. 15. but if we put under the fire of Chriſts love, in freely and gloriouſly juſtifying us, this burneth up all lets, and maketh us hot indeed, and zealous to good works, *Tit.* 2. 14.

Matth. 23.15.

Tit. 2. 14.

Iuſtifcation & Sanctification inſeparable.

Againe, how inſeparably Juſtification, as the cauſe, and Sanctification as the effect, goe both together, may be repreſented by this Similitude. Take a piece of carrion, as bigge as the top of ones finger, that ſmelleth very ſoule, and wrap it up in a great piece of musk; the musk not only taketh away the ſoule ſente from mens noſtrills, ſmelling then nothing but musk; but alſo cauſeth the carrion it ſelfe, by little and little, being overcome of the more forceable cauſe, to loſe its owne bad ſente, and begin to ſmell ſweet of the musk: So we being wrapped, by the mighty power of Gods imputation, in the *righteouſneſſe of Chriſt*, it doth not only take away the ſtink of ſin, *Ioel* 2. 20. from the noſtrils of God but alſo maketh us, by little and little, to leave this corruption, and ſanctifieth us more and more to all holineſſe of converſation. So that our works doe not purifie us; but when, as before, we are pure, juſtified, and ſaved, we work thoſe things, which may bring profit to our neighbour, and honor to God.

Ioel 2. 20.

This

This joyfull knowledge of Juſtification is that freeing truth, whereof Chriſt ſpake, ſaying, *you ſhall know the truth, and the truth ſhall make you free, Iohn 8. 32.* Freeing truth. Iohn 8. 32. Gal. 5. 1.

For by the Law is the knowledge of ſin; by faith is the obtaining of the grace (of Juſtification) againſt ſin: by the grace (of Juſtification) is the healing of the fault of ſin: by the healing of the ſoule is the freedome of will: by the freedome of the will is the love of righteouſneſſe: by the love of righteouſneſſe is the doing of the Law. All theſe things which I have knit thus together, have their teſtimonies in Scripture. The Law ſaith, thou ſhalt not luſt; faith ſaith, *heale my ſoule, for I have ſinned againſt thee*: The grace of Juſtification ſaith, *Behold thou art made whole, ſinne no more, leſt a worſe thing come unto thee; and thou haſt healed me*: freedome of will ſaith, *I will ſacrifice a free-will offering unto thee*: the love of righteouſneſſe ſaith, *The Law of thy mouth is dearer unto me, than thouſands of gold and ſilver*: the doing of the Law ſaith, *I have ſworne, and am ſtedfaſtly purpoſed to keep thy righteous Lawes*. How can a man then, being juſtified (that is, made juſt and righteous) by faith, chooſe but work juſtly and righteouſly? Pſal. 119. *Iuſtificatus per fidem quomodo poteſt niſi juſte deinceps operari?*

This is the liberty wherein *Paul* alſo teſtifieth wee are made free, ſaying, *Stand faſt in the liberty wherein Chriſt hath made us free, Gal. 5. 1.* He ſpeaketh not of a civill liberty, much leſſe of a carnall and fleſhly liberty, whereby people of the world will doe what they liſt; but of a ſpirituall and divine liberty reigning in the conſcience; there it reſteth, and goeth no further: and it is a freedome from the Law, ſin, the diſpeaſure of God, death, hell, and damnation. Yea this Gal. 5. 1. *Luther* ibid. The true Chriſtian liberty.

this Chriſtian liberty ſwalloweth up at once, and taketh quite away the whole heap of evills, the Law, ſin, death, Gods diſpleaſure, and briefly the ſerpent himſelfe, with his head and whole power; and in the ſtead thereof it placeth righteouſneſſe, peace, everlaſting life, and all goodneſſe. Now ſince thoſe enimies are overcome, and we be reconciled unto God by the death of his Sonne, it is certaine, that wee are righteous before God, and whatſoever we do pleaſeth him: by which meanes the ſchoolmaſter-like bondage and terrours of the Law are changed into the liberty of the conſcience and conſolation, or joyfull newes of the Goſpel, revealing the righteouſneſſe of Chriſt, wherewith we are both juſtified and quickened. Yea this joyfull knowledge of *Iuſtification* is the meanes whereby we put on Chriſt, two wayes, according to the Law, and according to the Goſpel: according to the Law, as it is ſaid, *Rom.* 13. *Put yee on the Lord Ieſus Chriſt*; that is, follow the examples and virtues of Chriſt, doe that which he did, and ſuffer that which he ſuffered; as *Peter* ſaith, *Chriſt hath ſuffered for us, leaving us an example, that we ſhould follow his ſteps.* But the putting on of Chriſt according to the Goſpel, conſiſteth not in imitation, but in a new birth, and a new creation. Firſt to God-ward by putting on, by faith, Chriſts innocency, his righteouſneſſe, his wiſedome, his power, his ſaving-health, his life, and his ſpirit. Thus is *Adams* old coat caſt off and aboliſhed before God, and we apparelled with remiſſion of ſins, righteouſneſſe, peace, conſolation, joy of the ſpirit, ſalvation and life. Then beſides this renewing by the holy Ghoſt to this heavenly righteouſneſſe and life, there ariſeth in them alſo, by this new birth, to men-

A happy change.

Chriſt put on two wayes *Luther* in Gal. 3. 27. Rom. 13.

1 Pet 2. 21.

A new creation.

1 towards God

2 to men-ward

ward

ward, a new light, and a new flame: there ariſe in them new and holy affections, as the fear of God, true faith, aſſured hope, &c. There beginneth in them alſo a new will: And this is to put on Chriſt truly, and according to the Goſpel.

Now when wee have firſt, by faith, inwardly put on Chriſt, as a *Robe of righteouſneſſe and ſalvation*, then doe wee put him on outwardly, as the apparrell of example and imitation. A threefold reſpect of a Chriſtian.

Thus muſt every true Chriſtian bee conſidered in a threefold reſpect: firſt, what he is with God, or before God: ſecondly, what hee is with himſelfe, or to his feeling: and thirdly, what hee is to his neighbour. 1. First with God, or before God; he is the *Woman cloathed with the Sun*, that is, ſhining *perfectly holy and righteous, in the ſight of God*; and every way full and compleat, wanting nothing, by reaſon of *Iuſtification*. 2. Secondly, with himſelfe, and to his own ſenſe and feeling, hee is like one of thoſe antient healed Leapers under the old Law, healed indeed, but having the remnants of the old ſcurfe, to rub off by Sanctification. 3. Thirdly, with his Neighbour, hee is like one of thoſe hot coales of the Altar, burning with the holy fire of zeale, and caſting out the light and heat of Faith and love, to the heating of others.

Again, it is the joyfull knowledge of Iuſtification, which maketh a man of a corrupt, bad Tree, to become a good tree; firſt perfectly good to the eyes of God by *Iuſtification*: and ſo bringing forth the good fruit, to the eyes of men, of *Sanctification*. For Chriſtians are not made righteous, in doing righteous things: but being firſt freely made righteous by faith in Chriſt, then they doe righteous things. So that good works ought Luth. in Gal. 3. 10. In Gal. 2. 18.

ought to bee done, not as the cauſe, but as the fruits of one freely made righteous: and when we are made righteous, then we cannot but doe them; for after that a man is once juſtified, and poſſeſſeth Chriſt by faith, and knoweth that he is Righteouſneſſe and Life, doubtleſſe hee will not be idle, *But as a good tree he will bring forth good fruit:* for the believing man, that is, the juſtified man, hath the *holy Ghoſt* given him (as it is ſhewed before) to dwell in him: but where the *holy Ghoſt* dwelleth, hee will not ſuffer a man to bee idle, but ſtirreth him up to all exerciſe of pietie, and godlineſſe; then I doe indeed good works, I love God, I pray and give thanks to him, I exerciſe charity toward my neighbour. Therefore weighty is that ſaying of Chriſt, *either make the Tree good, and the fruit good: or elſe make the Tree evill, and the fruit evill.* That is, let the Miniſters chiefe aime be to fill the peoples hearts with joy, that they are freely made perfectly good Trees in the ſight of God by *Iuſtification*; and the people bee ſure that they are, firſt, ſuch in the ſight of God indeed, or elſe they ſhall bee ſure to have but little good fruit by *Sanctification*: ſome choack-peares peradventure, that may look faire without, but be all rotten within.

Matt. 12. 33. The aime of the Miniſtrie.

Homil. of Anes deeds.

Again, the joyfull knowledge of *Iuſtification*, is the receiving of the moſt great and pretious promiſes, by which we are *made partakers of the Divine nature.* 2 *Peter* 1. 4. the very forgetfulneſſe of which pretious promiſe, namely, that wee are *purged or made cleane from our old ſinnes* is (as *Peter* ſaith) the cauſe of all idle, unfruitfull, and blind profeſſing of the Goſpel of Chriſt, 2 *Pet.* 1. 8, 9. for this joyfull and glorious benefit of *Iuſtification*, being the bright beames

2 Pet. 1. 4.

8. 9.

Iuſtification is as the beames of the Sunne.

beames *Solis iustitiæ*, of the Sun of righteousnesse, Christ Jesus, and shining into our dark hearts, doth sanctifie and regenerate us to the Image of God again: even as the Sun-beames shining upon silver, or upon a clear looking-glasse, doe cause the very silver or glasse it selfe to cast forth some glimmering beames; and this *Paul* testifieth, saying, That *the ministration of righteousnesse, doth so exceed in glory, that we beholding as in a mirror*, or looking-glasse, *This glory of God with open face, are changed into the same Image from glory to glory, as by the spirit of the Lord.* Whereupon S. *John* directly saith thus: *My little children let no man deceive you: he that doth righteousnesse* (actively) that is, doth cast forth the beames of Sanctification, *is righteous* (passively) that is, justified, with Christs righteousnesse, as the Sunne of righteousnesse *Christ Iesus* (who shineth upon him with his beames of *Iustification*) *is righteous*, 1 *Ioh.* 3.7. But if the Sunne of righteousnesse be so clouded from us, that the beames of Justification which exceed in glory, bee by want of preaching, or receiving it stopped, that it shineth not into our dark hearts, then our soules can return back again no beames of *Sanctification*.

Iustification is as the beames of the Sun.

1 Ioh. 3.7.

Thus wee see how this joyfull knowledge of *Iustification*, the worth and glory of the same being discerned, seene and enjoyed with a true and right faith, maketh both Pastors and people to shine forth with bright shining beames of great glorifying of God.

And thus also we put a difference between a counterfeit faith, and a true faith; the counterfeit faith, is that which beareth of God, of Christ, and of all the mysteries of his incarnation, and our redemption, which

Difference between a true and counterfeit faith.

also apprehendeth and beareth away, those things which it heareth; yea, and can talk goodly thereof: and yet there remaineth nothing else in them, but ignorance of the worth and excellency of Christs benefits; yea, none are so blind as such, as God testifieth by his Prophet, saying, *Who so blind as my servant?* Esay 42.19,20. *Esay* 42.19.20. whereby there remaineth nothing else in the heart, but naked opinion, and a bare sound of the Gospel, for it neither reneweth or changeth the heart; it maketh not a new man; but leaveth him in the vanity of his former opinion and conversation. Id. in Gal. 5.13. And this is a very pernicious faith; the morall Philosopher is much better than the hypocrite having such a faith; these understand the Doctrine of faith carnally, and draw the liberty of the spirit, into the liberty of the flesh: this may wee see in all kinds of life, as well of the high as of the low; all boast themselves to be Professors of the Gospel, and all brag of Christian liberty, and yet serving their own lusts, they give themselves to covetousnesse, pleasures, pride, envie and such other vices; no man doth his duty faithfully; no man charitably serveth the necessity of his brother: the griefe hereof maketh mee sometime so impatient, that many times I wish such Swine, which tread pretious pearles under their feet, were yet still remaining under the tyrannie of the Pope: For it is impossible that this people of Gomorrah should be governed by the Gospel of peace. But wee tell such careless contemners, (although they beleeve us not, but laugh us to scorne) that if they use their bodies and their goods after their own lusts (as indeed they doe; for they neither help the poore, nor lend to

Grace turned into wantonnesse.

People of Gomorrah not governed by the Gospel of peace.

the

the needy, but beguile their brethren in bargaining, snatching, and scraping unto themselves, by hook and by crook, whatsoever they can get) we tell them I say, that they be not free, brag they never so much of their liberty; neither are they *in Mount-Zion that Celestiall Ierusalem, Heb.12. the Kingdome of heaven, Rom.14.17. but without, Revel. 22.15.* and have lost Christ and Christian-liberty, are become bond-slaves of the Divell, and are seven times worse under the name of Christian liberty, than they were before, under the tyrannie of the *Pope*; *for the divell which was driven out of them, hath taken unto himselfe seven other fiends, worse than himselfe, and is returned into them againe*: Therfore the end of these men is worse than the beginning, because they are worse Idolaters under the name of Christ, than they were before under but the Pope.

Heb.12. Rom.14.17. Revel.22.15.

But to conclude, let every one of us remember that saying of S. *Paul*, that *Circumcision*, that is, all outward forme of true religion, and of the true worship of God, (*availeth nothing, nor uncircumcision*) that is all outward wisdome, polity, and excellency whatsoever *availeth nothing* before God, *but faith that maketh* a new creature. First new, before God by Justification. Secondly, new to ones own selfe, by Sanctification. And thirdly, new to our neighbours, *by love out of a pure heart*.

Thus doth a Christian first fulfill and accomplish the Law *inwardly by faith* (for Christ is the perfection and fulfilling of the Law unto righteousnesse to all that doe believe, *Rom.* 10.4.) and then *outwardly by works*: thus is he justified in *heaven* and *earth*: the *Gospel* justifieth him in heaven, and the *Law* on earth,

Luth. in Gal. 3. 23. The Law two wayes fulfilled.

Rom. 10. 4.

and thus is this new creature created unto the Image of God in righteousnesse and true holinesse, which inwardly is perfectly righteous in the sight of God, with an heavenly righteousnesse by *Iustification*, and outwardly is holy and cleane in the flesh by *Sanctification*: *And as many as walk according to this rule, peace shall be upon them, and mercy as upon the* Israel *of God*, Gal. 6. 16.

Gal. 6. 16.

FINIS.

Free Justification was first enjoyned to be diligently taught for the Reformation of the Church, by King Henry *the eighth, but was by King* Edward *the sixth, and Queene* Elizabeth, *principally established by Parliament; and singled out from all the rest of the established Articles of Religion; and reduced into Sermons and Homilies, to be (after the Peoples sight of their lost estate, and wofull misery by sin,) principally taught, and chiefly knowne, and understood of all the Subjects and Commons of the Land, for these foure causes especially.*

FIrst, because it is the onely immediate cause, and means of our peace with God; For, *Being justified by faith, we have peace with God, Rom.* 5. 1. and our assurance of free salvation by Jesus Christ; and therefore is called the *Justification of life*, Rom. 5. 18. For *Whom God justifieth, them he also glorifieth*, Rom. 8. 30.

Secondly, because it is the ordinance of God, and cause (contrary to the judgement of Popish and Carnall Reason) that powerfully causeth people to leave their sinnes, and to live a true sanctified and godly life, *Titus* 2. 11. to 15. *Rom.* 5, and 6. Chapters.

Thirdly, because it is the chiefest cause and meanes, to discover and suppresse the Romish Antichrist, Popery, Arminians, Brownists, Anabaptists, Familists, and all other Superstitions, Sects, Errors, and Schismes, out of the Land; and to establish unity, peace, and concord in matters of Religion, and of assurance of free salvation; and makes every man to keepe in a lawfull vocation, and to doe it profitably in love, *Galat.* 5. 13.

Fourthly, to direct Ministers, ὀρθοποδεῖν, to goe with a right foot to the truth of the Gospel, *Galat.* 2. 14. in sound preaching, and pure declaring of the Word of God, by true faith of Free Justification; *Because* (saith the established Doctrine of our Church) *sincere Preachers ever were, and ever shall be but a few; and their preaching of Gods Word (most sincere in the beginning) by processe of time waxeth lesse and lesse pure, and after is corrupt, and last of all, quite laid downe, and left off*; because Free Justifi-

cation is a Doctrine hardly learned in a Church, and soone lost againe, *Galat.* 2. 6. and yet is the true strength, happinesse, and safety of the whole Land, *Esay* 52. 1. to 6.

Hereupon the fifth part of the Sermon against disobedience, and rebellion, established by Queene *Elizabeth*, teacheth the Commons, that such Bishops, or Ecclesiasticall persons, as by pride, and ambitious rule, doe by termes of Error, Schisme, or Heresie, hinder this maine light of Gods Word from the people, are the chiefest Traytors in the Land: And the sixth and last part largely teacheth, that such Subjects, and Commons to whom, through ignorance of Gods Word, this light of righteousnesse, and Sun of understanding doth not shine, although they may bragge, as did sometimes the Jewish Clergy, and people, that they cannot lacke knowledge, yet are such, by the blind dead faith, Traytors to God, Traytors to their King, Traytors to their owne soules and bodies, and Traytors to the whole Land and Country.

And hereupon the testimony of the learned Protestant Writers is most true: saying, *Sicut sola fide in Christum, veram Justitiam & Salutem consequimur; ita nihil difficilius, quam hoc, hominibus persuadetur, nihil Satan (præsertim candidus ille Satan) æque oppugnat.*

Certaine fundamentall Positions, or Doctrines of Religion, tending to peace, and to the reducing of Popish Arminians, and Anabaptisticall Ministers, and people, to the true saving faith: and to the established Protestant Doctrine of the Church of England, by the Godly authority, and publique consent of Parliament, to be faithfully taught, and diligently observed, and kept of all the subjects, for the quieting of their consciences, in the assurance of their free salvation by Jesus Christ, and for the suppressing of the Romish Antichrist in all Superstitions, Errors, Sects, and Schismes, for the beating down of sin, and all vitiousnesse of life out of the Land (for the maintaining, and keeping of peace and unity in the matters of Religion, by the pure preaching of the Law, and of the Gospel) as followeth in these five Points, or Positions.

FIrst, the horrible filthinesse of sinne is such to God, infinite pure and righteous Nature, and so defiles a man before God,

Mar.

Mark. 7.20. that God cannot but abhorre, loath, and detest the creature that hath any sinne in his sight, as these and such like Scriptures teach, *Deut.* 27.26. 2 *Pet.* 2.4. *Rom.* 4.15. *Hab.* 1.13. *Job* 15.15.16. And this true meaning of the Law, and right understanding thereof, this revealing the infinite, pure, and righteous Nature of God, and the horrible filthinesse of sin, is to be diligently taught, and continually preached of all faithfull Ministers in every mixt Congregation, *Esay* 58. 1.2.

Secondly, that the best good workes of the most sanctified children of God, as they (though moved thereunto by the holy Ghost) do them, are sin, because of their originall corruption, and by breaking the tenth Commandement in them; & thereby they are so slaine, that is, truely humbled, by seeling themselves, and all their best workes to be so shut up under sin, that they daily bewail that they can performe no obedience, nor do any good worke before God in any of all his Commandements, as these and such like Scriptures teach, *Rom.* 7. 9,10,11,12,13,14,18. 24 *Galat.* 3. 22. *Rom.* 4,5. *Phil.* 3. 8.4. *Esay* 64.6.

Thirdly, that the onely remedy to heale this our wofull misery by sinne (thus seen and felt to hang fast upon us in this life) this only remedy is *Free Justification*, whereby God by the power of his imputation, doth so cloth us with the Wedding-garment of his sonnes perfect righteousnesse, *Esay* 61.10. that all our sins being utterly abolished, not out of us, 1 *John* 1.8.10. that there may be place for faith, *Heb.* 11.1. *Rom.* 4.18,19,20. to 25. but yet truely abolished from before God, & out of Gods sight, *Colos.* 1.22. Wee and all our workes are of unjust made just before God; that is, so perfectly holy and righteous from all spot of sin in the sight of God freely, that (as the expresse Word of God teacheth, and the Protestant Writers abundantly testifie) God doth not, and, by reason of his actuall power, can see no sinne in his justified children, freely (I say) by faith only, without workes, and our perfect workings. And I say by faith onely without workes, because faith onely sees this, and faith onely enjoyes this: and thus we and all our workes, both naturall workes, civill workes, or morall workes, and religious workes, are perfectly pure and cleane in Gods sight, *Acts* 15.8,9. *Titus* 1.15. and doe fully please, satisfie, and content God, because we are fulfillers of the whole Law of God in

his sight, for the righteousnesse of the Law is thus freely fulfilled in us, *Rom.* 8.4. Thus by Christs stripes we are healed, *Esay* 53.5. thus God, forgiving all our sins, is ever well pleased, and at perfect peace with us; for, *being justified by faith, we have peace with God, Rom.* 5.1. and are freely made and adopted the sons, and the daughters of the living God, *Rom.* 9.26. And thus are truely blessed; *Rom.* 4.6. for, *As many as are of faith, of* Free Justification, *are blessed with faithfull Abraham, Galat.* 3.8,9. and shall be certainely glorified; for whom God justifieth, them also he glorifieth, *Rom.* 8.30. And thus we see how perfectly by Christs stripes we are healed, *Esay* 53.5. And all this Protestant Doctrine of *Free Justification*, and these two parts of the same, are cleerely and abundantly taught, by these and such like Scriptures, *Esay* 43.25. *Esay* 44.22.23. *Iohn* 1.29. *Heb.* 1.3. *Heb.* 9.13.14.26. 1 *Iohn* 1.7. *Revel.* 1,5,6. *Dan.* 9.24. *Rom.* 3.21,22. *Ephes.* 5.26,27. *Rom.* 5.17,18,19,21. *Revel.* 3.18. *Colos.* 1.22,23. *Rom.* 8.4. *Colos.* 2.10. *Heb.* 10.14. *Rom.* 9.30. *Esay* 61.10. *Phil.* 3.8,9. *Tit.* 1.15. *Heb.* 11.4.

Fourthly, that this true faith of *Free Iustification* (contrary to the judgement of Popish and carnall reason) unseparably brings the holy Ghost to dwell in people, *Galat.* 3.2. *Acts* 10.44. *Acts* 13.38,39.52. which holy Ghost infallibly inflames our hearts with true love, *Galat.* 5.6. and makes the true beleevers in right zeale of Gods glory, and in true thankfulnesse, to break off from sinne, and to mortifie, by true repentance, their former profane life, and ungodly conversation, and brings forth a declarative obedience, righteousnesse, and readinesse to every good worke, now made good workes indeed freely, by *Free Iustification*; and so brings forth a sincere, and though an unperfect, yet a free and cheerfull walking in, and keeping of all Gods will and Commandements, declaratively to manward, which is true sanctification. And thus is the Law not destroyed by *Free Iustification*, but established, *Rom.* 3.21. and written in the hearts of true beleevers, and they are fulfillers and keepers of the Law, two manner of wayes; first, perfectly making their hearts perfectly righteous, freely, to the full content and satisfying of God by faith (as it was said before) of *Free Iustification*, as these and such like Scriptures teach, *Rom.* 10.4,5,6,10. *Acts* 15.8,9. *Heb* 8.10. Secondly, it is written in their hearts,

and

and they are [illegible] actively, and declaratively to manward by [illegible] fication, as these Scriptures teach, *Galat.* 5.13,14. *Rom.* 13. 8,9,10. Yea, this true faith of *Free Justification*, deeply, truely, and soundly learned, is a thing of perfect vertue, and wonderfull operation, strength, and power to bring forth all good motions inwardly, and all good workes outwardly, or else it is not the true lively justifying faith, but the blinde dead faith, that leaves men in sinne, death, and double damnation; as these and such like Scriptures teach, *Rom.* 5. and 6. whole Chapters teach, *Titus* 2.11. to 15. 1 *Iohn* 3.3. to 10. *Ephes.* 2.10. *Ephes.* 4,5,6, whole Chapters, *Rom.* 12,13,14,15, whole Chapters, *Iames* 2. 14. 17. to 26. *Matth.* 5.16. 2 *Pet.* 1.9.

5. That all such Ministers as doe not diligently teach, and cause people diligently to observe and keep this established true Protestant doctrine, but do deny, sophisticate, and wrangle against the same, must needs be like the false brethren amongst the *Galathians*, in the dead faith, doting about questions, and making controversies about the Law and works, and cannot but seduce the people from Christ; that is, from the simplicity of the faith that is in *Christ Jesus*, to depend and hang for assurance of their salvation upon the Law and works, and cannot but be troublers of the Church, *Gal.* 1.7. and of peoples consciences, distracting them into Popery, Arminianisme, Anabaptisme, Familisme, Brownisme, and all manner of Sects and Schisms, about works: because by a carnall understanding of *Free justification*, they cannot but rest in the light of reason, morall virtues, and religion of nature described *Rom.* 2.14,15. varnished and deceitfully gilt over with the titles of Grace, Graces, and Regeneration, Popishly and falsly understood, and other phrases of the Gospel: and being herein carryed with a blind, legall zeale, that they must and can keep, by their endevours, the law of God, the blind zealous multitude doe beare them record, and give them the applause that they have the zeale of God, but it is without knowledge; not but that they seeme to have all knowledge, save onely, that they want the right knowledge, and true faith of *Free justification*: Because *being ignorant of the righteousnesse of God*, namely how complete it makes us before God, wanting nothing, *Colos.* 2.10. they and their applauding Disci-

yes cannot chuse but [illegible] for the Golden Calfe of their owne doing righteousnesse, Phil. 3,8,9. and have not submitted themselves to rest and rejoice onely in the righteousnesse of God, Rom. 10.23. whereby they being thus blinde Leaders of the blind, both Preachers and applauders doe fall into the ditch of destruction, Matth. 15.14. And thus are such Ministers the false Ministers of Satan, and teach a Satanicall righteousnesse and good works, as both are described 2 Cor. 11.13,14,15. and yet transforme themselves as if they were the true Ministers of Christ; and therefore doe stand accursed and damned by the Holy Ghost, and excommunicated by Saint Paul, Gal. 1.8,9. untill they repent of their erroneous manner of teaching: And thus are they those grievous wolves that should stand up in the allowed Ministry, teaching not false things, but ὑστεροπρώτα, Preposterous things, or things out of order, setting the Cart before the Horse; that is, calling for works and a good life, before people have the right knowledge, joyfull faith, and true assurance of their full and perfect Iustification, and free salvation by Iesus Christ; whereby good words, and good works, and good life may follow, as the good fruit of their thankfull hearts for the same; and thereby doe not spare, but make havocke of the flock of Christ, Act. 20.29,30 Because Popishly, and carnally, and ignorantly thinking that *Free Iustification* is soon and easily learned, and blasphemously conceiving that it opens the gate to all looseneſſe of life, they drowne in silence Christ, their *Free Iustification*, destroy the true faith of hanging onely upon the spirituall and invisible benefits and riches of Christ, marre true sanctification, and superstitiously carry way the blind zealous multitude of Professors in the fools Paradise of a false, bastard, Pharisaicall, and legall sanctification, Phil. 3,6. Act. 22.3. and vaine glory and opinion of their good works and well doings, into hell and eternall destruction: And thus in this blind zealous dead faith are fourfold Traitours; namely, Traitours to Christ and his Gospel; Traitours to his Church and Children; disobedient Traitours to their King and whole Countrey that they live in; and lamentable Traitours to their owne soules and bodies; seeming the greatest friends to all these, and yet betraying all these with a *Iudas* his kisse into the wrath of God and his jealous displeasure, into most dangerous ruine and fearfull de-

struction,

struction, and are [illegible]
the whole congregation, for not going [illegible]
truth of the Gospel, far more sharply than *Peter* was, *Gal.*2.1[illegible]
14. Because such do sinne against souls far more grievously. All which these and such like Scriptures plainly teach: 2 *Pet.*2.1 &c, 3.4,5,&c. *Ier.*23. 2 *Cor.*11.13,14,15. 2 *Thes.*3.1.&c. 1 *Tim.*4. *Rev.*3.1,2,3. *Gal.*1.6,7 & 2.4,5,11. & 5.7,8,9,10,12. *Esay* 29.9,14.&42.18,19. *Ezek.*14.9,10.

But here mark and observe for the distinguishing of these five points:

FIrst, that the third point is of highest esteem in the hearts and affections of the truly faithfull, and is most earnestly followed after of true Protestant and righe saved Christians, as it is manifest *Phil.*3.8,9,12,13,14,15,16. *Rom.*9.30.

Secondly, That the fourth point is of highest esteem in the hearts and affections of them that are yet in the light of reason and religion of nature, described *Rom.*2.14,15. and thereby prepostrously and most eagerly followed after of blind zealous hypocrites and work-mongers, whereby they run into the manifold inconveniences and dangers of the fifth point, *Rom.* 10.2,3. *Phil.*3.6. *Rom.*4.31,32,33.

Summa summa, the short and long, and upshot of all is this:

Remember that God will not be dallied or trifled withall, in the blood, death, and dear-bought righteousnesse of his onely Sonne, *Ioh.*3.16. freely and perfectly justifying, and so freely saving us, as the wretched multitude of Ministers and of people in the dead faith, both on the left hand and on the right hand, *Prov.* 4.27. doe dally and trifle with God, contrary to those Scriptures, *Heb.*12.25. to vers.29. *Matth.*22 13.12.13. and therefore let us search and look diligently into these five points, and keep them faithfully, and then we are certainly saved. *Pro.* 4.10,11,12,13. *Mar.*16.15,16. 2 *Cor.*11.2,3. therefore I say again, remember *Pro.*4.25.26.27.

Io. Eaton.

THese foure foregoing Reasons, why the Doctrine of *Free Iustification*, is by Parliament chiefly enjoyned to be preached in this Land; as also the five positions, were gathered by the said JOHN EATON Preacher of *Wickham-Market* in *Suffolk*; and now faithfully set forth according to his originall copy.

RO. LANCASTER.